



STATISTICAL,  
SCRIPTIVE, AND HISTORICAL ACCOUNT  
OF THE  
NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIII.

PART I.—AZAMGARH.

By F. H. FISHER, B.A., LOND.,  
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1883.

# District of ZAMBIA

S. J. S. British Miles = 1 Inch.


20 Miles



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# STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

## OF THE

# NORTH-WESTERN PROVINCES.

## AZAMGARH DISTRICT.

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## PART I.

## GEOGRAPHICAL AND DESCRIPTIVE.

AZANGARH,<sup>1</sup> a district in the Benares division, is bounded on the north by the river Gogra, which separates it from the Gorakhpur district, and by the Fyzabad district of Oudh; on the east by the Ballia and Gházipur districts; on the south by Gházipur and Jaunpur; and on the west by Jaunpur, Sultánpur, and Fyzabad. The adjoining subdivisions of surrounding districts are: in Fyzabad, tahsíl Tánda; in Gorakhpur, parganahs Dhuríápár and Chhillápár of tahsíl Bánsráon, and Salempur of tahsíl Deoria; in Ballia, parganahs Sikandarpur West<sup>2</sup> and Bhadráon of tahsíl Rasra; in Gházipur, parganah Zahúrabad of tahsíl Korantádih, Pachotar and Shadíabad of tahsíl Gházipur, and Bahariabad and Khánpur of tahsíl Sayyidpur; in Jaunpur, two of the tappás (Chandwak and Pisára) of tahsíl Karákat, tappa Saremú and parganah Haveli Jaunpur of tahsíl Jaunpur, and Anglí of tahsíl Kutahan; and in Sultánpur, tahsíl Kádirpur. Azamgarh extends from 25°38' to 26°27' north latitude and from 82°43' to 83°54' east longitude.<sup>3</sup> It is of very irregular shape, but may still be said to form a compact block of country, diagonals drawn through the middle of which vary in length from 40 to 65 miles. The total area of the district, according to the latest official statement, is 2,147·4 square miles. Its total population, according to the recent census (1881), is 1,604,654, or about 747·2 persons to the square mile. But of area and population full details will be given in Part III. of this notice.

For purposes of administration, general and fiscal, the district is divided into five tahsils or sub-collectorates. These are again subdivided into fifteen parganahs. The jurisdictions of civil and criminal justice are the two *munsifs* with one subordinate-judgeship, and

Administrative subdivisions.

<sup>1</sup> This is the official spelling, the name meaning "A'zam's fort"; vide post p. 5. This notice is based upon the *Settlement Report* (1877) by Mr. J. R. Reid, C.S., which is a gazetteer in itself, and a mine of information upon everything that concerns the district, both in its modern and its past history. The standard authorities on each subject, however, have been consulted, such as Blochmann's *Ain-i-Akhari*; Gladwin's *ditto*; Sir H. M. Elliot's *Races of the North-Western Provinces* and his *History of India*; the *Census Reports* of 1847, 1853, 1865, 1872, and 1881; with others too numerous to mention here. The contributions of local officers have been acknowledged in the footnotes and in the preface. <sup>2</sup> Sikandarpur East belongs to tahsíl Bánsráh. <sup>3</sup> For the extreme limits of the district the following latitudes and longitudes have been kindly supplied by Mr. J. B. N. Hennessy, Deputy Superintendent, Great Trigonometrical Survey of India:—

North	Lat.	... 26°-26'-50"	East	Lat.	... 26°-12'-5"
	Long.	... 82°-59'-26"		Long.	... 83°-53'-59"
South	Lat.	... 25°-37'-51"	West	Lat.	... 26°-8'-28"
	Long.	... 83°-11'-31"		Long.	... 82°-49'-31"

These values have been taken from the Indian Atlas sheets Nos. 87 S.E. (3), 88, and 103. The longitudes have been reduced to G. T. S. value of Madras by deducting 1' 9", to which a correction of 2' 30" is required to reduce to the most recent value of Madras.

the 23 police circles,<sup>1</sup> respectively. The relative positions of the various tahsils, munsifs, and thánas; the area, population, and revenue of the tahsils; and the names of the sixteenth-century parganahs from which those tahsils are descended;—may be gathered at a glance from the following table:—

Tahsil.	Parganah.	Included by the <i>Áin-i-Akbari</i> (1596) in mahál.	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
				Square miles.	Aeres.			
			Rs.					
Deogaon ...	Deogaon ...	Deogaon ...	1,25,693	199	388	115,322	Deogaon and Barda.	Sub-judge of Azam-gath.
Ditto ...	Belhábáns...	Belhábáns ...	45,087	61	246	39,884	Tarwa.	
Ditto ...	Bela Daulat-abad.	Nizámabad.	1,13,242	127	441	84,219	Mehragar.	
Azamgarh (Nizámabad.)	Nizámabad		2,93,602	314	305	278,611	Kotwáli, Gambhírpur, Nizámabad, and Sarál Mír.	
Mábul ...	Mábul ...	Negún, and parts of Angli and Surharpur.	2,19,645	259	158	167,698	Powái and Didárganj.	Munsif of Azamgarh.
Ditto ...	Atraulia ...	Kauria ...	95,484	116	100	96,026	Atraulia.	
Ditto ...	Kauria ...	Kauria ...	47,548	60	138	48,422	Ahraula.	
Sagri ...	Sagri ...	Sagri ...	1,72,192	229	122	178,533	Sagri, Raunápár and Kendrápur.	
Ditto ...	Gopálpur ...	Gopálpur ...	43,221	64	598	49,844	Maharájganj.	
Ditto ...	Ghosi ...	Ghosi, Chakesar.	1,37,326	166	18	125,885	Dohri and Ghosi.	
Ditto ...	Nathápur ...	Nathápur ...	71,565	121	521	93,193	Madhuban.	
Muhammabad.	Muhammabad.	Muhammabad.	2,66,111	307	60	238,442	Muhammabad.	
Ditto ...	Mau Nát-bhanjan.	Mau ...	18,537	22	371	21,343	Mau.	Munsif of Muhammadabad.
Ditto ...	Chiriákot ...	Chiriákot ...	59,994	73	631	50,557	Chiriákot.	
Ditto ...	Karyát Mit-tu.	Karyát Mittu,	17,389	23	36	13,075	Jahánáganj.	
Total ...	...	...	17,26,586	2,147	293	1,604,654		

At the time of the compilation of the *Áin-i-Akbari* the whole of the area comprised in the present district of Azamgarh formed part of the súbá of Allahabad and of the sarkárs of Jaunpur and Gházipur. Of the latter sarkár, however, but one parganah—the small one of Belhábáns—belonged to the limits of the present

Changes in those sub-divisions.

<sup>1</sup> From this estimate the subordinate jurisdictions of 4 out-posts or fourth-class stations have been excluded. <sup>2</sup> The figures in this column are as supplied by the Collector; the total exceeds that given in the census returns of 1881 (Form XXI.) by Rs. 1,382. The differences are in parganahs Deogaon, Ghosi, Nathápur, and Muhammadabad.

district. The new parganahs not found in the *Ain-i-Akbari* are two only, Máhul and Atraulia. It is only since the cession that Máhul has been designated by the name *parganah*; prior to that period it was known only as a *taluk*.

Máhul.

But its existence at all as a fiscal sub-division dates no earlier than the middle of the last century, when it came to be regarded as a separate revenue jurisdiction, owing to the large number of tappas and estates,—chiefly in parganahs Negún, Angli and Surharpur,—that had come into the hands of the Saiyid family of Máhul. The ancestor of the family was Saiyid Ahsán, called Akhund Mír. He is said to have lived in the time of the Emperor Akbar, to have come in some official capacity to this part of the country, and to have taken up his residence at Saiyidpur,<sup>1</sup> a village in the west of the present parganah of Máhul. From his descendant in the sixth generation, Sultán Jahán, three branches of Saiyids took their rise. To Khán Jahán and Mokarram Jahán, representing one of these, in 1731, some confiscated villages in parganah Surharpur (in Ondh), which adjoined parganah Negún, were assigned under an imperial *farmán*; and, in 1736, a contract for the revenue of tappas Sumbhádh and Kharanda was entered into by Khán Jahán. These tappas came afterwards to be known as the modern tappa of Powái, from the village of that name, where this branch of the family settled and threw up a large mud-fort, the ruins of which still exist. But the most prominent member of the family seems to have been Shamsád Jahán, who, under the title of rája of Máhul, held a contract for the revenue of a very large area in parganahs Negún and Angli. He seems to have attained to considerable influence, and in 1750 we find him joining, as *zamindár* of Máhul, in the struggle between the Nawáb Wázir (Safdar Jang) and Ahmad Khán Bangash. After the murder of Shamsád Jahán's son and successor, Didár Jahán, the *taluka* was resumed by the Ondh Government, and divided into six *zilas*.<sup>2</sup>

Atraulia.

The modern parganah of Atraulia owes its origin to the efforts made by the Palwár families to establish talukas. One of these, Balwant Sinh, succeeded so far that his acquisitions were made into a separate parganah. This, the modern Atraulia parganah, was chiefly carved out of Tilahani, and both names were given to it in the early settlements. One parganah of the *Ain-i-Akbari*—Chakesar—has been merged in the modern parganah of Ghosi. In the early English settlements we find, indeed, a third sub-division of the area of these two old parganahs of Ghosi and Chakesar under the name of *taluka* Súrappur, but this has now

<sup>1</sup> Often spelt and pronounced Saldpur. The correct spelling is Saiyid-(or Sayyid-)pur.

<sup>2</sup> The same word as that used to express the very much larger divisions of British territory constituted at the cession.

disappeared. If we exclude Máhul and Deogaon, the tract of country which is included within the thirteen parganahs mentioned in column 2 of the statement above, probably tallies closely with the tract which bore their names, in 1596, and the now extinct parganahs Tilahani and Chakesar. But the third parganah of Deogaon tahsíl—Bela Daulatabad—of course appears in the *A'in* under the name of the Nizámabad parganah, from which it was only severed since the commencement of the current settlement. Máhul, as we have seen, includes portions of Surharpur and Angli, as well as the whole of Negún; and Deogaon,

owing to alterations in the boundary between Azamgarh  
Deogaon.

and Jaunpur made at the fifth settlement (under Regulation IX. of 1833, differs considerably from that parganah as it stood in 1596, and again at the cession in 1801. *Chaklá* Azamgarh was the name by which the greater part of the district was known when it came under British rule.

Prior to 1772, the date of the appointment of the first  
*Chaklá* Azamgarh.

*chakládár*, the parganahs included in it had been in the possession of the so-called rájas of Azamgarh, whose history dates from at least 1665, when one of them, A'zam, founded the present chief town of the district, which bears his name. The history of the family will be given hereafter; here we are only concerned with it so far as it worked changes in the nomenclature and constitution of the sub-divisions. Under the first article of the treaty concluded between Nawáb Sa'ádat Ali Khán and the Governor-General on the 10th of November, 1801, *chaklá* Azamgarh, taluka Máhul,<sup>1</sup> and parganah Mau Nátbhanjan were ceded to the East India Company, and were included in the new British district of Gorakhpur.

At the beginning of 1820, parganahs Deogaon, Nizámabad, Máhul, Kauria, Tilahani, Atraulia, and Gopálpur were transferred from the Gorakhpur collectorate to Jaunpur; and parganahs Sagri, Ghosi, Chakesar, Súrjapur, Belhábáns, Karyát Mittu, Chiríákot, Muhammadabad, Mau Nátbhanjan, and Nathúpur were transferred to Gházipur. The former set constituted the four tahsíls of Deogaon, Nizámabad, Máhul and Koelsa; the latter those of Sagri, Ghosi, Chiríákot and Muhammadabad. Until the present district was formed, on the 18th of September, 1832, an Azamgarh deputy collectorate was in existence, at least from the year 1823. This deputy collectorate consisted

<sup>1</sup> Máhul was ceded exclusive of taluka Oril. It may be worth while to note here that 25 villages belonging to the Fyzabad district are still included in parganah Máhul. Twelve of these constitute the Oril mahál; twelve the Ramanpur mahál; and one, Usaraha, is a mahál by itself. In Atraulia parganah is similarly included one Fyzabad village, Deodih, of parganah Surharpur. On the other hand there are fourteen Azamgarh villages (12 of Atraulia and 2 of Máhul parganahs) included within the Fyzabad district. One would suppose that a rectification of district boundaries might be effected with advantage.

of the Jaunpur part of the area transferred, in 1820, from Gorakhpur, except Deogaon.<sup>1</sup> Mr. Thomason, who afterwards became Lieutenant-Governor, was the first collector nominated, and during his incumbency the fifth settlement was carried out. The eight tahsils into which the parganahs had been distributed in 1820, remained practically unchanged<sup>2</sup> until 1861, when three of them—the Koelsa, Ghosi, and Chirrákot tahsils—were abolished, and the distribution of parganahs became that which is shown in the statement on page 3, with the single exception that Bela Daulatabad was, as already mentioned, a part of Nizámabad, and remained so until quite recently.

Besides the fifteen parganahs, the history of which we have been considering, two other parganahs—Bhadáon and Sikandarpur—formed part of the Azamgarh district, from its creation until November 1st, 1879. They were then transferred from Azamgarh and added to those of the old Ballia sub-division of the Gházipur district, to constitute the present Ballia district. These two parganahs are usually referred to as ‘the permanently-settled parganahs of Azamgarh,’ in reports and references made to that district as it stood before they were severed from it.

The limits within which original civil jurisdiction is exercised by the subordinate judge and the two munsifs, are shown in the last column of the table on page 3. To the first is assigned the single and most southern tahsíl of Deogaon; to the Azamgarh munsif the Azamgarh and Máhul tahsils; and to the Muhammadabad-Gohna munsif those of Muhammadabad<sup>3</sup> and Sagri. The highest judicial authority is the judge, who decides appeals, both civil and criminal, and tries criminal cases on commitment from the magistrate. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, two deputy magistrate-collectors, the five tahsildárs, and three special<sup>4</sup> (native) magistrates. The other principal civil officials are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, the sub-deputy opium-agent, the deputy inspector of schools, and the postmaster. Azamgarh is a purely civil station, the nearest military cantonment being that of Benares, at a distance of about 56 miles by road.

<sup>1</sup>This somewhat obscure period of the district history has been very fully treated by Mr. Reid, to whose settlement report (p. 187) the reader is referred.

<sup>2</sup>The only change was that Mau parganah was (apparently at the fifth settlement) transferred from the Chirrákot to the Muhammadabad tahsíl.

<sup>3</sup>The correct name of this tahsíl is apparently, Muhammadabad-Gohna, but the latter portion of the name has been almost entirely dropped.

<sup>4</sup>Honorary.

If any shape can be assigned to the district, it is that of a rough hexagonal figure. Included in the Gogra-Ganges Doab, and therefore Physical features : a part of the great Gangetic plain, the surface of the general appearance. country is generally even, except where it is broken by the deep-cut rivers and streams that carry off the natural drainage. To the south of the Gogra a very gentle slope to the south-east begins, and, conforming to it, the main drainage-channels run in an easterly and south-easterly direction. Most of the streams have a running body of water only in the rains. The large marshes and lakes that dot the surface of the land are the most prominent objects in the landscape. No general description of its natural features can be given

The district may be divided into two main sections.

which would be quite applicable to the district as a whole, widely different tracts being found within its limits. For the purpose, however, of this notice two main sections, the southern and the northern, may be distinguished. It will be convenient to deal with the southern main section first, and in doing so we follow the order adopted in the settlement report. This southern section, then, has tolerably uniform features, and belongs to the *bángar* or up-lying part of the Gangetic plain, the geological formation of which is supposed to have arisen from marine estuary deposits.<sup>1</sup> The second, or northern, section may be again sub-divided into two well-marked varieties, the *bángar* or uplying land, and the *kachhár* or newer alluvial land of the Ohloti Sarju and Gogra valleys. The difference between the *bángar* of the northern and southern main sections of the district lies, not in the geological formation of the underlying strata, but in their superficial features and in the nature of the prevailing soil. The *kachhár*, on the other

Boundary between these north and south sections.

hand, is of fluvial formation, and only found in the valleys of the two rivers just mentioned. The line of separation between these main sections is not very distinctly marked, but may be said to run from west to east, at a distance varying between one and five miles south of the Kunwar river and then of the Tons below the point of junction of the Kunwar with the latter river. The area of the southern section is about 925 square miles, and of the northern 1,222.

The southern section of the district is a series of narrow parallel strips of country, which lie longitudinally west and east. These are divided from each other by lines of swamp, and, after the outlets from the swamps, become well defined, by *nálas* or deep-cut channels. While the drainage lines are in the initial stage of swamp, the country in their neighbourhood is, during the rainy season, little better

The main southern section: a system of drainage basins,

<sup>1</sup> Vide Sháhjahanpur notice, p. 32.



than a large shallow lake. As the outlets work eastward and become deeper, the country within immediate reach of them is much more rapidly and effectively drained. But in the table-land between their deepened beds new catchment basins and drainage systems are formed, which also end eventually in *nálas* and well-defined watercourses. Hence, although the east side of this section of the district is on the whole better and more rapidly drained than the west, extensive marshy tracts are not wanting there also.

During the hot season these swamps are dry or nearly so, but in the rainy season, when, as we have seen, they spread over considerable areas, the land along their edges and within reach of them is largely sown with rice, while beyond the depth at which cultivated rice can grow there is generally a fringe of wild rice (*linni*) and rushes (*narai*). From the swamps the surplus water flows off sluggishly, and is further impeded by the irrigation dams which at short intervals have been thrown across. During the hot months the swamps completely dry up, except that a little water usually remains in the deep holes in front of these dams; and in these the fish lodge, until the water becomes shallow enough for them to be easily caught. The deep channels (*nálas*) in which the outlets from the swamps end contain a running stream only in the rainy season. The chief drainage lines (swamps and streams) that traverse this portion of the district are the Gángi, the Udanti, the Dona, the Besu, the Loni, the Mangai, and the Bhainsahi. They are merely mentioned here; the proper place for describing their courses will be amongst the rivers and streams in a future paragraph. Nor is it necessary here to do more than refer to the existence of the more extensive depressions which may be termed lakes (*tál*), and are distinct features in the country. Their names and some account of them will be given later on.

Even in this tract, which may be called a system of swamps and streams, the upper portions are fairly well raised, and the higher spots have naturally been selected for the sites of villages and hamlets. Near them are usually found tracts and scattered plots of land on which ordinary crops can be raised and groves planted, but those tracts are never very extensive. They either run into low-lying ground, which is generally cut up into rice fields, or they are interrupted by waste tracts, which, although on much the same level as themselves, are from the excess of saline matters in the soil useless for cultivation. These all but treeless tracts of waste and rice-land present during the hot months a very unpleasing, desolate landscape.

In the lower parts of the drainage basins—in the east of parganah Deogaon, in parganah Bellaháns, in the south of parganahs Karyát Mittn and Chiriákol, and in the south-east of parganah Mnhammadabad—we find fewer marshes and rice-lands; the tracts upon which the various spring and autumn crops are cultivated are more continuous; hamlets are more numerous and nearer to each other; and the country is better wooded. This improved aspect results naturally from the better and more rapid drainage of this part of the country; but the area thus favorably situated forms only a small proportion of the whole southern section of the district. In parts of it, too, where *reh* has exuded and where ravines have cut up the surface, removing the upper fertile soil, barren tracts are found. A pleasing example of perseverance in overcoming difficulties is afforded by the treatment of these ravine lands. The agriculturist seeks, by throwing embankments across the ravines, to stop the flow of the drainage, and this serves the double purpose of checking the erosion of the uplands and storing a supply of water for irrigation. Behind the embankments, in all except unfavorable seasons, fair crops, mostly of rice, reward the industry of the people.

Turning to the northern section we find, as already stated, two distinct kinds of country, the *bángar* or old alluvial deposits—differing only on the surface from the southern main section just described—and the *kachhár* or newer alluvium. The former occupies, continuously, the whole of the west side of this northern section, and all the centre of it except the north margin. It also occupies a portion of the east of the section, but a stretch of *kachhár* country, from 3 to 5 miles in breadth, cuts off the north-eastern corner of the *bángar* tract from the rest. This detached piece of *bángar* contains most of parganahs Ghosi and Nathúpur and a small bit of parganah Muhammadabad. The main *bángar* tract, which throughout its entire length abuts upon the southern section of the district, contains two entire parganahs, Ataulia and Kauria, and parts of six others—namely, Máhul, Nizámabad, Muhammadabad, Mau Nátbhanjan, Sagri, and Gopálpur.

The northern part of the district is not, like the south, divided into natural sections of regular form. The chief drainage channels in it are the Kunwar, Ungri, the Majhui, the Tons, the Silani, the Suksui, the Kayár, the Chhoti Sarju, the Pharai, the Basnai, and a nameless chain of narrow shallow swamps which drains the centre of parganah Sagri. These will be more particularly described hereafter. With the exception of the Sagri swamps and the upper swampy parts of the Ungri, Silani, Suksui,

it is between three and four miles. After the bifurcation of the *Badrauwan* and *Chhoti Sarju*, the latter flows southward in a somewhat irregular course through the *kachhár* country. Here also traces of old river-beds abound, some silted up, others still deep. But this part of the *kachhár* enjoys comparative immunity from inundation. The whole *kachhár* country is probably formed from deposits of the *Gogra*, left by that river when its main stream, or a large branch of it, flowed more to the south than the present channel. Among the most remarkable features of this tract are the three great lakes that lie within it: these will be described in a subsequent paragraph.

The *kachhár* of the *Gogra* lies in the north of parganahs *Ghosi* and *Nathúpur*, to the east of the tract just described, and has very similar characteristics. There can be no doubt that it also was formed of deposits left by the *Gogra*, as the channel of that river at various periods of its history shifted northwards or became diminished in size. The highest parts of this tract are generally found along or near the river. Between these higher lands near the river and the bank that marks the termination of the *bánger* uplands, there is a gradual slope back from the river to a line of depression under the *bánger*. Part of this depression generally contains water, at least in the rainy season, and in the middle of *Nathúpur* the depression widens out into a large lake—the *Ratoi Tál*—which is connected with the *Gogra* by an outlet to the eastward, known as the *Háha*. These, however, will be further described later on.

The average height of the district above sea-level is 255 feet; and the following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each and the height above mean sea-level:—

Tahsil.	Name of station.	Latitude.	Longitude.	Height in feet.
Sagri	... Biliríáganj ...	26°-12'-0.37"	83°-16'-23.13"	292.50
Ditto	... Baníápár ...	26°-15'-7.72"	83°-25'-29.46"	269.07
Muhammádnabád	... Bhadír ...	26°-5'-19.87"	83°-26'-25.82"	283
Ditto	... Chit Bísám ...	25°-54'-2.82"	83°-26'-8.58"	274.29
Ditto	... Samenda ...	26°-0'-23.97"	83°-15'-57.85"	285.29
Deogaon	... Kharakpur ...	25°-50'-8.73"	83°-16'-13.26"	286

No records of the highest and lowest levels in the district can be given,<sup>1</sup> but the following bench-marks may be mentioned<sup>1</sup> :—

Bench-mark.	Height in feet above Karāchī mean sea-level.	Position of levelling staff.
Collector's court-house, ...	253.76	On middle of floor of north verandah.
Station church, W.-N.-W. entrance,	253.60	On top of sill, near its S. S. W. end.

We may now briefly describe the soils of which the several divisions of the district consist. Beginning with the south we find what are called argillaceous or clay soils; it is only in the better-drained portions of this section that loam and sandy soils are at all prevalent. Of clay soils the chief varieties are 1 *matiyār*, a clean grey or bluish-grey soil containing little organic matter; (2) *karail*, a black soil containing more organic matter than the last; and (3) *kabsa*, a whitish or yellowish grey soil, which apparently contains an injurious excess of certain saline matters.<sup>2</sup>

The distribution of these varieties of soil is not very regular. But of the last it may be said that it is generally to be found on the confines of the raised waste tracts; and of the second, that it, rather than *matiyār*, is to be found in the deeper or central portions of the depressed rice lands. The soil of the cultivated lands round and near the hamlets has long since, from the application of manure, been worked up into loam; but it still retains to a considerable degree its natural stiff or heavy character. The rice-bearing tracts are unmanured and receive comparatively little tillage; cultivation, therefore, has not much changed the natural texture of their soil.

The clay soils of Azamgarh have the characteristics of clay soils all the world over. They at first take in moisture slowly and need a copious supply of water to soften them. When softened they are plastic, and when saturated sticky; they yield up their moisture slowly and, as they become dry, shrink and crack. Of the varieties named above, *karail* is the most sticky and shrinks most, and *matiyār* is the most plastic; while *kabsa* is softened with a smaller supply of water, dries sooner and cracks

<sup>1</sup> Kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, Trigonometrical Branch, Survey of India. From a report by the Collector, it would appear that Bhadīr is no longer kept up as a station and that the site has been built upon. <sup>2</sup> Among these saline matters are compounds of sodium and probably a soluble salt of an oxide or other compound of iron. The supposition that iron enters into its composition is supported by the fact that about the roots of rice crops grown upon some *kabsa* soils tinny ferruginous-looking deposits are often found (settlement report, p. 4).

much less than the other two. In fertility *kabsa* is much inferior to *matiyār* and *karail*.

In the northern section of the district the prevailing soil is loam, a mixture of clay and sand, but chiefly sand. The people know it as *balsundar*,<sup>1</sup> and there is a very light variety called *balui*. The origin of both these words is evidently *bālu*, sand. But clay soils and rice-lands are found also in the northern section, although in smaller areas. The last are met with in and near the swamps and lakes. There are much more extensive stretches of cultivation in the north than in the south, and the blanks of waste-land are smaller; while the country is studded with hamlets and well-wooded with mango-groves.

Considered with reference to their crop-bearing capacities, the soils of the district may be divided into two great classes—the rice-lands (*kiāri*, *dhanao*, *dhankar*) and those bearing spring and other crops (*harjins*),<sup>2</sup>. In the first is included the land on which rice alone is the staple crop; to the second belongs that used for early autumn, sugarcane and winter crops. There is some rice-land which is treated as *arjins* land; but it consists of small patches lying round little hollows within the *harjins* area, or of fields where the two classes of land meet. But, as a rule, rice-land is treated as a distinct class of land from the better raised tract upon which other crops are raised. Within the rice area the quality of the land varies with the natural character of the soil and the water-supply. Clean clays (*matiyār* and *karail*) yield the best crops, but the stickiness of one of them (*karail*) makes the planting out of the crop a somewhat arduous operation. The inferior rice soils are those which are mixed with *reh* salts, and being generally on high level suffer from want of water. In the *harjins* area the distinction which the people draw is between (a) the land round and between the hamlets, which receives regularly the best labor and manure available and is called *per*, and (b) that which consists of the outlying fields and is called *pālo*. These terms are not universally applied to *harjins* land only; but in some parts, especially in the south of the district, the *harjins* land is spoken of generally as *per*, the other term, *pālo*, being applied to the rice-land. This, however, is not the case in the uplying country, where *pālo* means *harjins* lands at a distance from the hamlets. *Per* corresponds to the *bāra* and *gauhāni* of the central and upper Doāb and

<sup>1</sup> In the settlement report it is *balsundar*; the word is given in Elliot's Suppl. Gloss. *balsundar* and may be translated 'comely sand'; *balui* means simply 'sandy' and corresponds to the *bhūr* of Rohilkhand (see Shāhjahānpur notice, p. 7). <sup>2</sup> All sorts of crops.

western Oudh, the *goenr* or *goind* and *jamai*<sup>1</sup> of eastern Oudh;<sup>2</sup> and the *khtwa* of Bundelkhand. *Per* is Hindi for the trunk and main branches of a tree, while *pdlo* or *palair* is said to mean the outlying-shoots. They seem therefore to be used metaphorically as names for soils, the hamlet being regarded as the stem. The term *pdlo* is also found in the neighbouring districts of eastern Oudh, where an Arabic equivalent, *fard*,<sup>3</sup> is also commonly used to express the worst class of land, the rent of which is sometimes paid in kind or by a low money-rent. In this district the middle class of land, elsewhere known as the second circle or *manjha* (*majha*), is not represented, but to compensate for this there are numerous subdivisions in each of the two main classes, as, for instance, *koirár*, the name given to market-garden land.<sup>4</sup>

According to the recent census Azamgarh included in its area, in 1881, 540·7 square miles of barren land.<sup>5</sup> In this, however, three kinds of barren lands are shown—waste 177,169 acres, lands covered with water (132,972 acres), and sites of towns and villages (35,293 acres). It is with the first kind, the waste of 276·8 square miles, that we are here concerned.<sup>6</sup> These waste tracts are generally on a comparatively high level, and during the dry months the saline efflorescence called *reh* covers the ground with a puffy crust of brownish dust. Even where it does not coat the surface, the soil may be infected with it. Such lands bear no more useful vegetation than a brownish-colored grass known as *úsaraili*, the sharp points of whose leaves, like prickles, protrude through the efflorescence. But other causes than *reh* must be sought to explain the great extent of waste lands; among these may be counted the action of the drainage channels in removing the upper fertile soil. There is little land in the waste tracts which has a really clean soil; and that little consists of small detached pieces, easily recognised by the dark green, comparatively strong grasses with which they are covered.

The general name of *úsar* is applied to the waste, whether infected with *reh* or not; but it is a mistake to assume that all the waste is irreclaimably barren. In proof of this we have the well-known fact that patches of ground on which

<sup>1</sup> Of Arabic derivation, signifying "paying a cash rent," as opposed to 'rent in kind' (which was paid on poorer and uncertain land's).

<sup>2</sup> It is not meant that these terms are confined to the tracts mentioned. <sup>3</sup> *Fard* primarily means a written statement or list and *fardikásht* is a common expression for a statement of a tenant's cultivation. The three terms of Arabic derivation are *jamai*, *hauli*, and *farda*. The first has been explained in the note above; *hauli* is evidently from *haul*, an agreement, and signifies land commanding a money rent according to agreement.

<sup>4</sup> Settlement report, p. 212. <sup>5</sup> The Administration Report of the Board of Revenue for 1880-81 (1288 *fásli*) gives a slightly smaller total barren area, or 539·7 square miles; the details given in the text are taken from this report and make up the total just given.

<sup>6</sup> The proportion of barren to total area is very large in Azamgarh as compared with Basti and Gorakhpur, the other two temporarily-settled districts of the Benares division. Gorakhpur had only 611·9 square miles of barren area out of a total of 4,598·1; Basti has 309·8 out of 2,752·8; while Azamgarh had 540·7 out of 2,147·4.

single channel and prevented from moving to one side or the other. This is, in fact, the only part of its course in front of Azamgarh in which the channel is persistent. Everywhere else the river has to deal, at least on one side, with the soft sandy deposits which it has itself formed. When in flood an enormous volume of water passes down the Gogra, and in most parts of its course there are at that time minor channels current in addition to the main one. It is easy to understand, therefore, that in a period of years the main stream oscillates a good deal within the valley. The stream sometimes shifts suddenly into one of the minor channels, but generally, if there is diluvion of the banks, changes in the channel are gradually worked out. At the present time the area in this district within which the river oscillates is from two to six miles in breadth; but it seems scarcely possible to trace with certainty the causes that provoke its changes.

The facts stated above seem to show the futility of the attempts that have in recent years been made to turn the river at some points in this district. Obstacles put down in the river's bed, where it runs through its own deposits, will either be disregarded by it or avoided by a slight deviation to one side or the other. If, on the other hand, the river is running against solid *bángar* deposits, these rarely require aid in resisting it; or, if unable to resist it, they are not likely to become so by any help we can afford to give them. The way in which, in some instances, the credit due to the *kankar* reefs of the old alluvium in stopping the encroachments of the stream has been given to *sál* stakes and bamboo faggots is amusing, to say the least of it. Moreover, it is necessary to bear in mind that a change, either natural or enforced, in one part of the river's course may be very temporary and have an injurious effect in some other part.

The deposits of the Gogra are mostly sand. The clay silt which it throws down occurs chiefly in small patches, has never much depth, and is generally deposited in depressions. The sediment left by the floods, mostly sand-laden, which sometimes spread over large areas of the better-raised lands in the valleys, is often very injurious. Regarding the recent action of the Gogra Mr. Reid wrote, in 1877, as follows:—<sup>1</sup> "Recently the Gogra showed some tendency to return to its old channel close to the *bángar* country. During three or four years previous to 1872 it cut away a good deal of the high land

The recent action of the Gogra.

<sup>1</sup> Settlement report, p. 11.

on its edge, and topping the bank, its spill-water spread across the country to the southward, covering the surface with sand and leaving the seeds of what soon became a dense jungle of high grass and tamarisk. To this is due the small proportion of cultivated land in the *kachhár* of the Gogra. Three or four deep *nálas* also were excavated by it in the same direction. Through these large rapid streams flowed into the Ratoi Tál, and out again into the Gogra by the Háhá. The deeper parts of the lake have become shallower from the deposits of silt thrown down by the current, while a large area on the west and north sides of the lake has been covered with sand and raised above its ordinary flood-level." During the last three years the river has been rising above its banks, and the effect has been to slightly diminish the area of the district.<sup>1</sup>

The river is used very little for irrigation, and in places whirlpools render its navigation dangerous for country boats; but it is still, and probably always will be, more or less of a highway, both westward and eastward, for the carriage into the north half of the district of food-grains, salt, tobacco and some other kinds of merchandise. The largest tonnage of vessels used is stated by the Collector to be 1,000 maunds. The import traffic is still very considerable, but the traffic eastward is less than it was 30 or 40 years ago: the reasons for this will be more conveniently given when we consider the trade of the district.<sup>2</sup> It is sufficient here to note that few boatmen of Dohri and the other river ports now travel beyond Patna, whereas most of the older men will be found to have made in former days many voyages to Calcutta.

The Chhoti Sarju<sup>3</sup> rises in the Fyzabad district and traverses the north-west corner of Azamgarh, passing nearly through the centre of parganah Atraulia. For about five miles it is the boundary between Kauria parganah of this district and the Fyzabad district, and (if the settlement map may be trusted) it is joined by the Gadhaia *nála*, which is a small branch of the Gogra, at the point where its course turns from nearly due east to south. After this junction the united stream is still called the Chhoti Sarju, but is in reality a subordinate branch of the Gogra. For some way it runs close under the *bángar* country of parganah Gopálpur; and the country between it and the main stream of the Gogra is intersected by several branches of the latter river. These, as well as the Chhoti Sarju, are nearly dry during seven or eight months of the

<sup>1</sup> Note by Mr. J. G. Laidman, Officiating Collector, 28th September, 1882.

<sup>2</sup> See Part

III., *post*. <sup>3</sup> The final vowels of both words are pronounced long and the name, to be quite correct, should be spelt Chhoti Sarjú. To avoid excessive correction of proofs final vowels are usually printed without the long mark over them, as the reader will doubtless have noticed.



year, but in the rainy season they are all large navigable streams. Turning northward, the Chhoti Sarju is, at Chapri on the confines of parganah Gopálpur, absorbed (as already mentioned in the description of the *kachhár* country) into one of the large channels of the Gogra. But at Karkhia, a little way east of Chapri, it again emerges from the Gogra, and keeps along the margin of the *búngar* country of parganah Sagri. After flowing for about two-thirds of the width of the parganah, a branch called the Badrauwan is thrown off in a north-east direction towards the Gogra. Of late years the Badrauwan has become a larger and deeper channel than, after the bifurcation, is the Chhoti Sarju itself, and it carries back to the Gogra a large share of the water that leaves the latter at Karkhia. The country near the Gogra is still intersected by subordinate branches of the river; while that lying back from it, about the Chhoti Sarju and the Badrauwan, contains many remains of old river-beds, in some of which there is a flow of water in the rains. At Sabroj, a short way above the town of Mau, the Chhoti Sarju is joined by the Tons, and thereafter, down to its junction with the Ganges near Ballia, it is known as the Sarju.<sup>1</sup>

Below Sabroj, it contains a stream of running water at all seasons: above it, the bed is dry or contains only stagnant water during the dry months of the year.

This river is little used for irrigation, but the methods adopted, by means of embankments, for obtaining water from this and the other streams of the district will be fully described in the proper place.<sup>2</sup> It is navigable only during the rains, and for a short time after it, by small vessels with a tonnage of from one to four hundred maunds. The nature and extent of the traffic will be found detailed in the part of this notice which is concerned with the trade of the district.<sup>3</sup>

The Tons,<sup>4</sup> which is the chief of the remaining streams, takes its rise many miles beyond the Azamgarh frontier, in the west of the Fyzabad district. It flows parallel with the Gogra till it enters the district, 6 miles north-east of Máhul; it is soon after joined by the Majhui on the borders of the Nizámuabad parganah, and it flows thence in a very tortuous course for about 35 miles south-east to the station of Azamgarh; it then runs north-east for 8 miles to Birman in the south of Sagri parganah, and thence south-east past Muhammadabad to its junction with the Chhoti Sarju. The

<sup>1</sup> Vide Gházipur notice.

<sup>2</sup> See Part II, *post*.

<sup>3</sup> See Part III, *post*.

<sup>4</sup> In the Oudh Gazetteer (I., 407) the Tons is said to be formed by the confluence of the Bisoí and the Madha with the Majhui, and is said to form the boundary between Fyzabad and Sultánpur districts. Unless there is another stream of the last name not marked on the map, the above statement must refer to the junction of the Majhui and Tons in the Azamgarh district.

united stream then flows south-south-east through parganah Mau Nátbhanjan, and again for a short distance through parganah Muhammadabad; it finally passes out into the Gházipur district; and, after flowing through and along the north of that district, finds its way into the Ganges in the south of Ballia. Below the junction the river is known as the Chhoti Sarju or simply Sarju. The only other places of importance on its banks, besides those mentioned above, are the towns of Nizámabad and Mau.

For four or five months in the year the stream is said to be large enough to bear boats of over 100 mannds burden, but the traffic is very slight. In the hot weather the river is fordable in places. The banks are steep and hence the water is little used for irrigation.

The Kunwar, the Ungri, the Majhui, the Silani, the Snksni and the Kayár are all affluents of the Tons, and join it before it enters the Muhammadabad parganah. The Kunwar and Majhui form a short way beyond the confines of Azamgarh; the Ungri (which joins the Majhui about 4 miles above the junction of the latter with the Tons) and such of the other drainage-channels of the northern section of the district as ultimately join the Tons take their rise within the district. The courses of these streams, however, will be sufficiently apparent from the map prefixed to this notice. Besides these affluents of the Tons there is a nameless chain of narrow shallow swamps draining the centre of parganah Sagri, and already mentioned in the description of the northern main section of the district. This chain has two outlets into the Tons and one into the Chhoti Sarju.

Between the Chhoti Sarju and the Gogra are two streams, the Pharai and Basnai, which form within the Azamgarh district and drain the north-east corner of it (parganahs Nathúpur and Ghosi). All three run into, or connect themselves with, the Gogra, but beyond the boundaries of the Azamgarh district.

The drainage system of the southern section of the district consists, as already mentioned, of swamps and the streams that form their outlets. In the settlement report they are designated 'lines of swamp and *nálá*'. Three of these, known as the Gángi, Besu and Mangai, reach back into the Jaunpur district, or at least to the extreme west of this district: all the others are formed within Azamgarh. Into the Besu flows the Loni on the borders of this district; the Dona and Udanti unite on the borders and the joint stream falls into the Besu a little to the eastward in the Gházipur district. Thus all these lines (except the Gángi, Mangai and Bhainsahi) may be said to be affluents of the Besu. The Bhainsahi joins the

Small streams of the southern section of the district.

to Gorakhpur (62 miles); and (4) from Dohri to Gházipur (49 miles). These are all of very old date, but they have been improved, bridged and metalled during the last 40 years. They have thus become more easily traversible, if not by foot passengers and pack-cattle, at least by pony carriages or *ekkas* and bullock-carts and drays. They are much used, not only for Azamgarh traffic, but also for that outside traffic which passes through Azamgarh to and from the trans-Gogra districts. The first and fourth of them tap the Ganges, which is still a great highway of commerce; and all of them have now become feeders of the East Indian and Oudh and Robilkhanda Railways. Much of the merchandise that passes over them is transferred to or from the railways. They are the main passages out of the district for the sugar exports to the south and west, for the indigo and other exports to the east, and the main passages into the district for the imports of raw cotton, cloth, metal and other manufactured wares. The improvement of the roads above described and their connection with the railways have greatly facilitated traffic and thus given to it a general impulse. But no new industry, agricultural or other, has thereby been developed.

The district possesses another metalled road besides those above described, namely, the Azamgarh and Benares road; and a raised and bridged road runs from Azamgarh to Fyzabad. However useful for administrative and merely local purposes these roads may be, neither of them is much used for general traffic. The latter especially is not only out of the line in which traffic travels by road into and out of the district, but it has also to compete with the Gogra. It was metalled for about 28 miles some years ago, but has, very wisely, been again degraded to the rank of an unmetalled road. As to the former, the traffic between this district and Benares is very limited; and to and from other parts of the country to the east and west of Benares the Azamgarh trade seems to find its easiest paths through Jaunpur and Gházipur.

Throughout the district is a network of unmetalled roads and tracks over which the local trade is conveyed, and by which district imports are distributed and exports collected on the main lines. Some of these have been improved during the last thirty years; most of them are still little different from what they were then. A great deal of the local trade on these roads is by pack-loads on bullocks, buffaloes, ponies, and human beings. Not many of them bring in or take away outside traffic, the chief exceptions being the tracks leading out of parganah Máhul to Sháhganj and Kheta Saráí in the Jaunpur district, and the tracks which tap the

Gogra at Mahārājganj, Chapri, Nainjor, and other places where grain is landed.

There are altogether eleven encamping-grounds on the principal roads in the district, which are all said to be the property of the zamindars. The water obtainable at each is from masonry wells and the quality reported good. Other details are shown in tabular form as follows:—

Name of road.		Name of encamping-ground (or of nearest village to it).	Area in acres.	From what places supplies are obtained.
			A. r. p.	
Jaunpur to Dohri	...	Thekhnán	...	Thekhnán.
Ditto	...	Sarsena	...	Gambhīrpur and Rāni-kī-sarāi.
Ditto	...	Azamgarh	...	Azamgarh city.
Ditto	...	Jāunpur	...	Jāunpur and the surrounding villages.
Ditto	...	Dhanauli	...	Dohri.
Ghāzipur to Dohri	...	Mau	...	Mau.
Ditto	...	Ghosi	...	Ghosi.
Azamgarh to Ghāzipur	...	Jahānāganj	...	Jahānāganj and Chirīākót.
Ditto	...	Sarsena	...	Chirīākót and Barhāganj.
Azamgarh to Benares	...	Gumādīh	...	Lālganj and the village itself.
Ditto	...	Deogāon	...	Deogāon and Lālganj.

Inspection bungalows (*chaukis*) are found at Thekhnán and Dohri on the Jaunpur-Dohri road, at Sarsena on the Azamgarh-Ghāzipur road, at Mau on the Gorakhpur-Ghāzipur road, and at Azamgarh on the station roads. There is only one public (*dák*) bungalow in the district and that is in Azamgarh itself. Native rest-houses (*sarāis*) are found at the following places:—

Name of sarāi.	Road on which situated.	Name of sarāi.	Road on which situated.
Thekhnán	Jaunpur-Dohri	Deogāon	Azamgarh-Benares.
Sarāi Rāni		Muhammadābad	Azamgarh-Mau.
Jāunpur		Budhanpur	Azamgarh-Fyzabad.
Dohri		Ahraula	Didārganj-Koelsa.
Ghosi	Ghāzipur-Gorakhpur.		
Chirīākót	Azamgarh-Ghāzipur.		

The Tons is bridged at Ahraula and twice near Azamgarh on the roads to Jaunpur and Ghāzipur respectively. The Chhoti Sarju is bridged in parganah Sagri by the Azamgarh-Dohri road,

general and destructive frosts are not unknown, and the people remember, by the name of the *barká pālā*, a great frost that occurred in January, 1819, by which the spring crops, including barley and wheat, were so much injured that a scarcity followed, not less severe than would have been caused by a partial failure in the rainfall. In February and March the wind is generally westerly, and sometimes blows with violence. Storms, too, occasionally occur, and hail is generally dreaded, at least until the crops are off the ground in March. This, however, very rarely does damage to any extent, and the only hailstorm that has left an impression on the people took place in February, 1818. According to their story, it passed over a considerable part of Azamgarh, destroying the crops utterly; and the losses it caused no doubt made the damage done by the frost of the succeeding year more keenly felt.

The hot dry months are April, May, and the first part of June. The range of the thermometer during the hot weather, at different times of the season and of the day of twenty-four hours, is from about 110° (in the shade) to 70°F. Little or no palpable dew is formed. During April and the early part of May west winds blow pretty steadily during the day, and the nights are comparatively cool and pleasant; but thereafter east winds not unfrequently prevail for days together, and these, if not so hot as the former, are from their relaxing character a good deal more trying.

The seasonable distribution of the rainfall over certain periods of the year is perhaps even more important to the agriculturist than its gross amount during the year; and the season from June to October is the most critical period. During the rains agriculturists reckon by periods known as *mahā nakshatras* (great asterisms) and also called *nakhats*. The Hindus, besides the common division of the zodiac into twelve signs, divide the solar year into 27 *nakshatras*,<sup>1</sup> but very few know any of them except those which fall about the rainy season, viz., from Rohini, the fourth in order (extending from 22nd May to 4th June) to Swātī, the fifteenth in order (21st October to 22nd November). These will be again referred to in connection with agricultural operations, and we may close this part of our notice with a few statistics illustrating not only the variable character of the total rainfall, but also of its distribution within each year. As Mr. Reid in his Settlement Report remarks, the Azamgarh cultivator seems, at least in recent times, to have no more reason than the British farmer to speak with cordiality and certainty about the weather. The subjoined statement shows the totals for the rainy and dry season separately, as

<sup>1</sup> A learned account of the Indian divisions of the zodiac will be found in Colebrooke's *Essays* (Cowell's edition), I, 96, 126; II., 281-328.

well as the whole annual fall for each of the twenty-two years for which complete returns are available:—

Year.	JUNE.		JULY.	AUGUST.	SEPTEMBER.			OCTOBER.			Total from June to October.	November to January.	February.	March to May.	Total from November to January.	Grand total.
	1st to 15th.	16th to 30th.			1st to 14th.	15th to 22nd.	23rd to 30th.	1st to 7th.	8th to 14th.	15th to 31st.						
1859-60 ...	1.9	2.6	3.5	11.1	.8	.3	.2	...	...	...	20.3	5	...	...	.5	20.8
1860-61 ...	...	.9	11.3	5.4	4.5	.7	.7	3.6	1.9	...	29	.2	...	.5	.7	29.7
1861-62 ...	6.3	6.9	9.1	2.7	5.9	...	1.1	3.1	1.1	...	36.1	.1	...	2.1	2.1	38.1
1862-63 ...	...	1.5	12.9	11.6	2.3	.9	3.2	.5	.3	1.1	34.2	.1	...	.3	.4	34.6
1863-64 ...	2.3	2.5	9.1	14.2	1.1	.3	2.1	5.6	1.2	...	38.4	.2	1.1	...	1.3	39.7
1864-65 ...	...	1.8	4.4	6.2	5.5	.4	.1	...	...	...	18.4	.4	.3	4.1	4.8	23.2
1865-66 ...	.4	1.5	10.5	12.8	3.4	.1	.6	...	...	...	29.3	.8	.9	.9	2.6	31.9
1866-67 ...	.5	1.5	11.5	8.3	1.6	.5	.2	...	...	...	28.6	.8	1.6	2.8	5.2	33.8
1867-68 ...	.6	5.5	10.1	12.1	5.9	3.6	2.5	...	...	3.2	43.5	.5	2.1	1.7	4.2	47.7
1868-69 ...	.1	3.8	8.3	4.5	.6	3.3	1.1	.3	...	...	21.9	...	...	.4	.4	22.3
1869-70 ...	.7	1.1	10.1	9.9	3.8	3.5	4.5	6.1	3.2	...	42.8	...	...	1.3	1.3	44.1
1870-71 ...	.1	.4	18.3	9.1	6.4	1.1	1.2	...	...	8.5	45.3	.4	.5	2.4	3.3	48.6
1871-72 ...	.8	4.6	14.9	13.6	10.2	3.5	5.9	...	...	...	53.5	3.1	.1	.5	3.6	57.1
1872-73 ...	2.5	2.2	13.8	2.4	4.7	2.9	.5	...	...	...	39.1	...	.2	.8	1.1	40.1
1873-74 ...	.7	1.8	14.3	8.6	2.1	.2	.1	...	...	...	27.7	.4	.3	.4	1.1	28.8
1874-75 ...	2.7	7.8	9	12.1	5.1	...	3.5	3.5	...	...	43.7	1.2	.7	.6	2.5	46.2
1875-76 ...	1.6	5.1	9.7	22.2	6.6	2.2	1.5	...	...	...	48.9	2	...	.5	.7	49.6
1876-77 ...	.1	2.3	8.2	9.2	2.0	1.6	3.1	.1	2.8	.8	30.2	1.7	1.3	1.0	4.0	34.2
1877-78 ...	.1	.5	6.0	4.2	1.1	...	...	1.1	1.3	...	14.4	2.6	.2	1.5	4.3	18.7
1878-79 ...	...	1.5	10.6	9.8	1.5	4.4	2.6	.1	...	...	30.5	.2	...	...	.2	30.7
1879-80 ...	.2	5.9	13.0	14.3	8.9	3.6	2.9	1.4	2.6	.5	53.3	...	1.3	1.5	2.8	56.1
1880-81 ...	.4	.1	22.8	5.4	1.7	.2	1.0	.4	...	.7	32.7	.6	...	3.5	4.1	36.8
Average ...	1.0	2.8	10.9	10.0	3.9	1.7	1.8	1.1	0.7	0.7	34.6	0.6	0.5	1.2	2.3	36.9

The variations for each tahsil are considerable, as will be seen from the next statement<sup>1</sup> :—

Rain-gauge station.						Number of years on which average is struck.	Average annual rainfall in inches.
Deogán ...	...	...	...	...	...	18	35.11
Mábul ...	...	...	...	...	...	18	39.04
Azamgarh ...	...	...	...	...	...	18	40.64
Ditto ...	...	...	...	...	...	32-34 <sup>2</sup>	39.74
Jānpur <sup>3</sup> ...	...	...	...	...	...	18	38.49
Muhammadabad ...	...	...	...	...	...	18	38.26

It would appear therefore that the southern part of the district gets least rain, and the central part the largest quantity. As compared with some of the more western districts, such as Agra and Muttra, the rainfall of Azamgarh may be described as copious; and, as we shall see when we come to consider the effect of droughts on this district, Azamgarh has enjoyed a practical immunity from famine.

<sup>1</sup> Taken from printed tables compiled by Mr. S. A. Hill, B. Sc., Meteorological Reporter to Government, North-Western Provinces.

<sup>2</sup> i.e., for some months the registers are for 34,

and for other months for only 32 or 33 years.

<sup>3</sup> Head-quarters of tahsil Sagri.

## PART II.

## PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE, AND MINERAL.

The wild animals of the district belong to the common species found in the plains of Northern India, and it would be mere useless repetition to recount them in every district notice. A scientific list will be found in the introduction to the fourth volume of this series, while many of the species common to the hills and plains will be found in volume XI. (Himalayan districts). The wild boar, wolf, hare, wild cat, jackal, and fox are common; *nilgai* are occasionally met with, but antelope are scarcely ever seen.

During the years 1876-81 only 23 persons were reported killed by wild animals; but snakes claimed a larger number of victims, as will be seen by the following figures: deaths by snake-bite reported in 1876, 102; in 1877, 138; in 1878, 27; in 1879, 206; in 1880, 208; in 1881, 142; total of the six years, 823. These deaths naturally occurred in greatest numbers during the rainy months (June to October). Measures for the destruction of wild animals and snakes have until recently taken the form of rewards on the production of the carcass, on a scale which is the same for the whole Benares division.<sup>1</sup> Exhortations to "all zamindárs, talukdárs, farmers, and others of the landholding classes" were made in 1879 to recognise that it was their duty to encourage the destruction of poisonous snakes in their villages.<sup>2</sup> Something more, however, than mere advice seemed called for; and in the present year (1882) district officers have been authorised, as a tentative measure, to entertain in each district a staff of Kanjars, or men of similar caste, for the systematic destruction of venomous snakes. These men receive pay at Rs. 2 per mensem, together with an additional reward of two ánas for every venomous snake over twenty destroyed. Azamgarh is not one of the districts in which paid *shikáris* are to be entertained for the extirpation of wolves, as they are not very numerous in it; but for snakes the establishment above-mentioned will be (or has been) brought into force.

The extensive swamps and large lakes, mentioned in Part I., are the homes and breeding-places of innumerable waterfowl of every species: some dwell in them all the year round, others

<sup>1</sup>Tiger, Rs. 10; cub, Rs. 3; leopard, Rs. 5; cub, Rs. 2; bear, Rs. 3; cub, Re. 1-8; wolf, male, Rs. 4; female, Rs. 5; cub, ánas 8; hyæna, Rs. 2; cub, ánas 8.

<sup>2</sup>Manual of Government Orders, V., 135.

resort to them with the return of the cold season in October, and leave them in March or April, when the heat again becomes oppressive.

The domestic cattle of the district are of an inferior breed; and unless fortunate enough to receive exceptional treatment for the sake of their labour or milk, are generally underfed and ill-conditioned, in this respect resembling the human population of the lower orders. The cow of the district is small, and its place as a milk-producer is to a large extent taken by the cow-buffalo. In some places large numbers of the latter are to be seen. Probably the nature of the country, abounding as it does in many places with marshes (the rushes in which form excellent fodder for buffaloes), and the large proportion of Ahirs in the population, account for the abundance of buffaloes. The production of *ghi* is a not unimportant item in the livelihood of the agricultural population. A good cow-buffalo costs from Rs. 25 upwards: a common country cow from Rs. 8 to Rs. 12.

The plough-cattle are mostly raised in the district, but every year a considerable number are imported. They are mostly brought in droves from the north and west, about the months of September and December, by dealers who are known as *Ahirids* or *Dahirids*. The cattle used in the plough are mostly small. At the present time an ordinary young pair of plough-bullocks costs from Rs. 25 to Rs. 50. There seems to be in the district a sufficient number of bullocks to cultivate the land. In parganahs in which there is little rice-land from four to five acres can be cultivated with a fair pair of bullocks. Rice-land requires little ploughing, and the average is greater in those parts where it prevails. The size of many tenants' holdings is considerably less than the area just named. Some of those tenants who have not land enough to employ two bullocks keep only one, and club with other cultivators on the plan known as *harsaj*. Many of those who have only an acre or less of land keep no bullocks at all. They cultivate on the plan known as *tijarti*. Working two days for another cultivator, they get the use of his bullocks in exchange on the third. A large proportion of the bullocks used for packs and in carts are imported cattle. They are larger than the plough-cattle. and for pack and draught purposes. The buffaloes are all of native breed. A team of four good bullocks costs from Rs. 160 upwards, and the price of a good pack buffalo is Rs. 12 or Rs. 15. The average weight of freight for draught cattle ranges from ten to fourteen standard maunds (seven and a half to ten and three-quarters cwt.); a team of four bullocks draws from thirty to forty-three cwt. The standard pack-load for buffaloes and bullocks is four local maunds, equivalent



to nearly six standard maunds; and the word *bail* has become in the sugar trade synonymous with four (local) maunds.<sup>1</sup> But, as a fact, pack-loads rarely weigh more than four and a half standard maunds (three and one-quarter cwt.)

No attempt seems to have been made to improve the breed of cattle.

Other domestic animals. The horses of the district are equally poor with the cattle, and the only good ones found are those imported, which are generally purchased at the Sonpur and Ballia fairs. Elephants are kept in considerable numbers by wealthy zamindárs. Camels are rare.

Fisheries form an important item in the lake or marsh revenues (*sádyar*).

Fishing. In some estates the right to fish is sold for a round sum every season. This plan is usually adopted by the landholders of the large Gamhírban lake and in most of the smaller lakes and tanks. On the Powá Pakrí and Saloná lakes a fee is levied for the season on every boat employed in fishing. On the Narjá lake the landholders generally divide the fish, half and half, with the fishermen daily during the fishing season, and make their own arrangements for its sale. On the large lakes the fish are taken with the *bisárl*, the boats working together in fleets in water from four to five feet deep. The fishing season extends from the middle of February till the beginning of the rains, when the water begins to rise in the tanks. In the smaller tanks the fish are taken with nets, or otherwise killed when the tanks dry up in the spring and summer. Considerable quantities of fish are sometimes killed during the rains on the inlets through which the fish run up into the lakes from the Chhoti Sarju and other streams; and at all seasons small fish are taken with little draw-nets along the banks of some of the lakes and streams.

As we have not attempted to treat the fauna of the district exhaustively, neither will it be necessary (for the same reason) to do more than allude to the flora. The comparative dearth of woodlands has been already noticed, and the trees they contain do not differ in species from those of neighbouring districts. The mango is common, except in the low country; and *makhúa*, *shítsham*, *akol*, *ním*,<sup>2</sup> *pípal*, *bargad*, *gúlar*, *amaltás*, *bákain*, *kachnár*, *jáman*, *imli*, *sirsa*, are all found about the villages and fields, and *dhát* and *babúl* in the ravines and waste lands.<sup>3</sup> Other kinds of large trees indigenous to the plains also abound in the district, such as the *bar*,

<sup>1</sup> The maund current in the sugar trade is equivalent to 52½ standard sers. The berries of the *ním* tree yield a pungent oil with a very disagreeable smell, but it is useful for burning as well as medicinally, and the poor are glad to use it for those purposes. The oil-cake, however, is useless, and the manufacture of the oil is not so profitable to oilmen as that of other oils. A few years ago they struck against the manufacture of *ním* oil, and any oilman who was persuaded to make it was put out of caste. This rule is not strictly kept now, but few oilmen still openly make *ním* oil.

<sup>2</sup> For the botanical names see the lists in the *Sháhjahánpur*, *Muttra*, and other district notices; also Gamble's *Manual of Indian Timbers*.

the *pāk-r*, the *chilbil*, the *siris*, and the *kait*; but all are found singly or in small clumps, rather than in groves. The *kathal* (jackfruit) is not a very common tree; but the fruit of the *kuthals* of Azamgarh is said to be particularly good. In some places too there are large clumps of toddy palms.

Recently considerable interest has been shown in arboriculture, since that matter was brought under the superintendence of the Department of Agriculture and Commerce. The plan adopted in Azamgarh has been to induce zamindars to make and maintain roadside nurseries. This they do free of expense to Government, and the nurseries supply seedlings for the roadside avenues, and also for planting out on the zamindars' lands.<sup>1</sup> The kinds of fencing used for protecting the young trees from depredation differ in different districts, but the cheapest and the one recommended by the Agricultural Department is that used in the neighbouring district of Gorakhpur, which consists simply of a hedge of *sehair* (*Euphorbia nimula*), which has been found cool and impenetrable. A useful and simple statement of the best method of raising plants in nurseries is printed as an appendix to the annual report on arboricultural operations for the year 1880, and in the body of the report a list of the trees recommended for planting will be found.<sup>2</sup> It is unnecessary to reproduce it here at length, as it consists of the common well-known trees of the country, such as the mango, *bel*, *kathul*, *babul*, *imli*, &c. Purely ornamental trees, such as the *kachnār* and *siris*, are excluded, and the planting of the *nīm* and *sisi* is allowed only in particular cases, the principle adopted being to plant only food and fodder trees. The subject can only here be glanced at, but it is becoming recognised as "one of the most important elements in the agricultural stability of the country, from the fact that trees counteract the fearful aridity of the climate in the hot months, and besides adding to the food supply of the people and cattle, furnish valuable vegetable manure from their decayed leaves."

That section of the flora of the district which has the greater interest for the agriculturist—the cereals, pulses, and other cultivated vegetable products—may be more conveniently treated along with the methods of agriculture. In postponing the list of cultivated crops until after the description that follows of the main processes

<sup>1</sup> Report on the Arboricultural Operations, North-Western Provinces and Oudh, for the year ending 31st March, 1881. <sup>2</sup> And it should be added that in an appendix (II.) to the same report will be found an exceedingly full description of each tree, its uses, mode of propagation, the season for procuring seed, and special instructions as to the rearing of the plant and its natural habitat. The existence of this list renders it unnecessary to give in the text a long list of vernacular and botanical names of trees such as will be found in some previous volumes of this series.

adopted in their cultivation, we shall follow the order observed by Mr. Reid in his Settlement Report. The matter of first importance to the cultivator is the provision of suitable cattle, but we have already stated

#### Cattle.

almost all that is to be said on that head. It only remains to mention their food. The fodder given to stall-fed cattle—and as we have seen above, stall-feeding is necessitated everywhere except during the rains and in the alluvial tracts near the Ganges—is called by various names, *lehna*, *kānta*, and *koir*; but the first two words are usually applied only to green and chopped fodder. The best fodder-grass is *dūb*, after it *makara*, and towards the close of the rains, *sawain*.<sup>1</sup> The grain of the last is eaten by Hindus on fast days. The green top of the sugarcane (*angori*), which is chopped up with an implement called a *ganrāsā*, and is then called *angārī* or *genrī*, is an excellent fodder in its season—in January, February; and March. The stalk and leaves (*dantā*) of *junharī* and *bajrī* are also chopped up and used as fodder; but the latter plant is not specially sown for fodder to any great extent. The principal dry fodders are the stalks (*dantā*, *nareī*, *porā*) of the millets *manrudā*, *sāwān*, *tāngun*, *kodo*, the straw (*porā*) of rices of all sorts, and the chaff (*bhūsā*) of cereals, of peas, and other pulse. Oil-cake (*khalī*), the bran of cereals, and the husk of pulse (*bhūstī*) are also given to working cattle; and those agriculturists who can afford it allow them a little grain at times of severe labour. The quantity of salt given to the cattle is probably very much less than would be good for them, but they do get a little occasionally. However poor a man may be, he will not fail to give his bullocks salt on the *Nāgpanchmī* festival in *Sāwān* (July-August).

The sources of manure and the mode of using it do not seem to differ in Azamgarh from what we find elsewhere. Penning

#### Manure.

cattle or sheep on fields is adopted for valuable crops, such as sugarcane, sheep being particularly in request for this crop. The shepherds charge fees at the rate of about two ānas per hundred head of sheep for a night's penning. The refuse of the indigo-plant after maceration, known in that state as *juttī*, is a valuable manure, but is of course obtainable in but limited quantities. Artificial manures have yet to be made popular,<sup>2</sup> and the want of sufficient natural renovating material is a subject dwelt upon in the Settlement Report. In *rabi* tracts only those fields that are used for sugarcane receive anything like a sufficient quantity of manure.

<sup>1</sup> Also called *gharwa*. The grain is something like that of *shāmākh* (*Panicum frumentaceum*). It is called *sawain* or *sāwān* from the month in which it ripens.

<sup>2</sup> An account of the experiments made in this direction by the Department of Agriculture and Commerce will be found in the Administration Report of that department for 1880, Appendix C, and in subsequent reports on the Cawnpore experimental farm.

The average supply for this crop is about 5 tons of manure per acre, but this serves the land for at least two seasons ; in the year following sugarcane a good crop of wheat or barley is looked for on the strength of the previous year's manuring. The great rice tracts depend altogether upon nature for renovating matter, and the partial droughts that now and again give them rest are, therefore, not an unmitigated evil.

The water-level was briefly alluded to in Part I., and something was said in

Sources of irrigation. the description of the rivers and lakes of the extent to which they are utilised for irrigation, but the more detailed treatment of the subject was left for this part of the district-notice which is concerned with methods of agriculture. As already mentioned, the district has at present no canals ; and in the opinion of the Settlement Officer only the rice tracts in some seasons require artificial supplies of water. He writes as follows:—

" If canals were constructed to the westward in Ondh, a system of channels, in continuation of them, and to be kept open and worked only during the rainy season, might be devised for this district, which, ramifying along the watersheds, would communicate with the chief rice tracts, swamps, and natural drainage lines. Were such a system constructed, the swamps and drainage lines would become part of it, and the management of the water-flow in them would pass to Government officers. The outturn of the rice crops would then be comparatively uniform from year to year, and the distress which the people suffer from their periodical failure, as well as the difficulty that arises therefrom in collecting the land-revenue, would be prevented. In fact, the revenue of many rice tracts, which the uncertainty of their assets keeps low, might be considerably raised, and much land now waste would doubtless come under cultivation. For, vicissitudes of season being obviated, rice is one of the most easily raised and repaying of cereals. But, in the circumstances before described, would these advantages warrant the cost of making and keeping up such a system of canals ?"

Are canals necessary ?

The present sources of irrigation then are divisible under two heads—*first*, streams, lakes, swamps, ponds, and artificial tanks, occupying altogether more than one hundred thousand acres ; and *second*, wells of both kinds, masonry

Irrigated area of the district. and earthen. The statement of the area of cultivation returned as irrigated makes out that the large proportion of 90 per cent. is so situated, but this must be taken with the reservation that in no one year will the whole of this area be found irrigated, although every part of it may in different seasons be watered artificially. The case of fields bearing *arhar* in one year and cereals in another is an example in point, for the *arhar* crop is never irrigated. Again, much rice-land only requires irrigation in bad seasons. And, lastly, the reservoirs frequently fail when the rainfall is deficient, and their place cannot be efficiently taken by temporary wells. Thus, considerable fluctuation and mishap occur to vary from year to year the so-called

irrigated area. In the extent to which irrigation is called for, the uplands (*bán-gar*) and low lands (*kachhár*) differ greatly. Of the former but 7 per cent. of cultivated area is absolutely unirrigated, while of the latter 55 per cent., or more than half, is in that condition; for the latter irrigation is indeed little needed, especially in the tracts near the Gogra, where even sugarcane fields thrive without artificial water.

It is only where cultivation has been carried down to the edge of the bank that water is generally raised from rivers, at least in the lower parts of their courses. Weirs are not commonly made on the deep-cut channels. Any that are to be seen are temporary only, that is, are made every year after the flood season; and they are as often meant to store drinking-water for the cattle during the hot months as for irrigation. But in the upper parts of their courses, while still in the swamp stage, or in and from the beds that are little below the surface of the country, the swamps, minor streams and *náls* of the district are most important sources of irrigation. Embankments are thrown across them at intervals, and water is stored along their whole course for the use of the lands through which they pass.

About the irrigation from the streams or swamps few disputes take place. Whoever may have the management of the embankments, the landholders on both sides, whose land reaches to the stream or swamp, use the water for irrigation, and take the produce of that land on their own side which is not actually in the trough or *safed nadi* of the stream or swamp. Estates also that do not touch the stream or swamp have in some places acquired a prescriptive right to irrigation from it, deep watercourses being dug to lead water into them. Quarrels about this right sometimes occur; but the presence or absence of a long deep irrigation channel is evidence which can scarcely be rebutted, and should generally be sufficient ground for a decision.

But vexatious disputes arise at times either about the possession and maintenance of the irrigation embankments and the right to take the fish and other natural products in the basin in front of them and in the trough of the swamp above, or about the opening and shutting of the escape channel. The considerations to be borne in mind in disposing of these disputes are given at length in the Settlement Report. On the whole, the ancestors and predecessors of the present generation of landholders deserve credit for the industry and ingenuity shown in constructing works for the storing of water. Their descendants and successors generally

keep the dams in serviceable order, and the Settlement Officer thinks that at present they may be safely left to manage their own irrigation affairs. It may be noted here that irrigation from lakes, marshes, and ponds is regulated much in the same way as that from the reservoirs on streams and swamps. Within the bounds of each estate there is a fixed number of main irrigation inlets (*pains*) or stations (*bodars*) for raising water, which may not be permanently increased without permission from the owners of neighbouring estates.

The following description of the artificial tanks is condensed from the Settlement Report :—

Most of the artificial tanks (upwards of 15,000 in number) that are used for irrigation are of old date. Though not wanting in the north division of the district, they are chiefly found in the south, especially in tahsil Deogáon and in the south of tahsil Máhul. The construction of many of them is assigned to the <i>Suirts</i> and <i>Rajbhars</i> ; but even at the present day two or three tanks are dug in the district every year, not for irrigation purposes, but generally near thoroughfares, as works of religious merit. The constructors are mostly outsiders—traders and the like—who have purchased permission to make them from the landholders. In almost all cases these modern tanks are simple excavations, and there are not a dozen tanks completely walled with masonry in the district. Some of the <i>Suirt</i> and <i>Rajbhar</i> tanks cover several acres; while those made nowadays rarely cover more than one acre, banks and all. Their depth also varies both at the time of construction and with their age. They are now rarely carried deeper than twenty feet, are made of a square or oblong shape, and a <i>kachchá</i> well, reaching to the spring-level, is generally dug in the middle. The earth removed in excavation is thrown round them in high banks or mounds parallel with their sides. Openings in the mounds are left at two at least of the corners for ingress and egress, and also to allow a certain amount of the surface water of the neighbouring lands to run into and fill the tanks during the rainy season. In the south part of the district, where the country is open, and the view is not interrupted by groves and trees, these mounds are conspicuous in the landscape. Where bare, they look like old mud forts; but occasionally they are planted with trees and covered with thicket.	
Artificial tanks: most of them of old date.	
Some are new.	
Their size.	
Plan of construction.	

The people have not done their best to keep up the capacity of their irrigation tanks. Rather than clean out and repair tanks known by other men's names, those who have money to spend on such works covet the undivided glory of making a new one. The cultivation of crops on the mounds is not generally allowed, because it promotes the shoaling of the tanks. The only plant that is raised to any extent on them is *pán* (betel leaf), on the mounds of tanks which are old and much silted up. Possibly, the *pán*-growing was less the cause of the mischief, than started because the mischief had already been done. But, irrespective of this, very many of the old tanks have become in the course of generations little better than large shallow saucers. No more useful local relief works than their restoration could be opened in the south part of the district.

There is another artificial irrigation work—the <i>lât</i> —which is a long straight or curved embankment thrown across a plain on which rice-land is cultivated and there is a flow of surface water. The earth with which the embankment is formed is dug from the inner side of it only, and a moat of some depth is thus formed.	
<i>Lâts.</i>	

Not only is the surface drainage collected in the moat, but the flow being stopped by the embankment, the cultivated land in front of it is kept flooded. The area that can be irrigated from an ordinary *lat* in seasons of unsteady rainfall is not great; but in ordinary years *lats* help to equalise the water-supply of the whole area within their influence.

Well-water is only used when tank-water is not available, although the former is held to be more beneficial to spring crops and sugarcane than tank-water; but as we shall see presently, well-irrigation is considerably more expensive. The proportion of tank-watered land is about three-fourths of the whole irrigated area in the south division and in the *kachhār* of the northern division, and about one-half in the northern uplands (*bāngar*). In the northern *bāngar* water is generally found during the dry months at 15 or 16 feet from the surface of the ground, and in the *kachhār* at 8 or 10 feet; in the former wells are deepest in the country near the main streams. In the south division of the district the average depth at which water is met is 18 or 20 feet. The wells that depend upon lateral filtration are very soon exhausted; the beds in which permanent bottom springs are struck are clay, and lie below the ordinary water-level. Almost invariably one or more beds of sand or light earth must be traversed before the spring-level is come to; hence in the rains wells that are not lined with masonry generally fall in, owing to the rise of the water-level at that season.

Of masonry wells there were 24,000 in the district at the recent settlement, and their construction is not a matter of very much difficulty in most parts. Those intended for irrigation—numbering 18,000 at the settlement—are almost always made of kiln-burnt bricks set in mud cement. Very rarely is calcareous cement used, except at the top of the shaft near the surface of the ground. Occasionally wells are to be seen lined with thick circular hoops of kiln-burnt earthenware, called *kothls*, the pieces of which are fitted to each other by a rough tenon and mortise. But as the shaft of wells of this sort cannot be sunk through the strata, the hoops being simply set up round the pit of the well, such wells have little depth, and are made chiefly to supply drinking water. Generally, irrigation wells are made of a diameter sufficient to allow only two watering parties to work at once: wells for four watering parties are seldom met with. The cost of making a masonry well for a single bucket may be put at from Rs. 100 to Rs. 150, while a lever-well of the same size costs about half that amount. Great differences, however, will be found in various parts of the district.

Earthen wells. Earthen wells present no features peculiar to this district.

From the sources of irrigation we pass to the methods of irrigating.

Methods of irrigation:  
(1) from streams and tanks ;

These have been described with admirable illustrations at very great length in the Settlement Report; but the various means of bringing water from streams and tanks and from wells do not appear to differ in Azamgarh from what are found in neighbouring districts and have been described in other volumes of this series. In the Settlement Report three modes of irrigation from streams and tanks are distinguished, the first and third called respectively *anua* and *don*, and the second intermediate between them, but without a distinguishing name. The first method consists in raising the water by baskets. In the third (*don*) the trunk of a tree is hollowed out into a trough, one end being blocked, and the other open; the blocked end is attached to a lever by a rope, while the other is rested on the top of a lift. One man works the *don*; standing at the lever-end he sinks the trough as far as possible into the channel; then helping the lever to raise it, he shoots the water which it contains into the water-weir at the top of the lift. This method is used for irrigating from swamps and lakes, but is not a very common one. The second method, to which no special name is assigned, consists in employing levers (*dhenkul*) or wheels (*charkhi*); but they are solely used for the irrigation of sugarcane and winter crops, and are identical with the levers and wheels used for wells.

Besides the *dhenkul*, or lever and earthenware pot worked by hand, and (2) from wells. the *charkhi*, or rope with two earthen-pots worked over a pulley similarly by hand, the other methods of raising water for irrigation from wells are—by *gharra*, *i.e.*, with the rope and leather bucket drawn by hand; and by *púr*, *i.e.*, with the rope and leather bucket drawn by bullocks. Having regard to the area that can be irrigated from a masonry well in one day by each method, it appears that with one lever or wheel well only a seventh or an eighth of an acre can be covered; while with one *gharra*, or leather bucket drawn by men, from one-half to three quarters of an acre, and with one *púr*, *i.e.*, with the rope and leather bucket drawn by bullocks, one-fifth to two-fifths of an acre can be watered. The lever and wheel wells can only be used with advantage when water is not more than 15 or 16 feet from the surface, and therefore prevail in the north division of the district. Lever and wheel watering seem to be preferred, as these methods are less destructive of the shaft of the well. The methods of raising water from earthen wells are the same as those just described; but usually from a tenth to a ninth of an acre only can be irrigated from each in a day.



Masonry, but more frequently earthen, ducts distribute the water from the bailing-lifts or wells, and again temporary channels lead the water into the fields. The permanent watercourses are called *nálús*, the temporary ones *barhús*. The two methods of spreading the water are known as (1) *kúri*, in which the field is divided into a number of small squares by little earthen partitions made with a rake (called *pharuht*); and (2) *háttha*, in which a convenient number of furrows are made across the field, and a number of little round reservoirs are made at intervals along them, the water being thrown from the reservoirs over the soil within reach by a distributor with a long wooden shovel or *háttha*. The former method is used for poppy and all garden crops, and often for sugarcane and indigo; the latter for barley, peas, and other field crops, except rice.

In the notice of the rainfall given in Part I., it was stated that the subject would have to be reverted to in describing the system of agriculture. Delay in the commencement of the rains, by keeping back the sowings, endangers the yield of the autumn or early *kharif* crops, which ripen in September. If the rains cease too early, injury is done to the transplanted rice, which is harvested in the third week of November. Continuous heavy rain at the commencement of the season, especially in the latter half of July, is deprecated, as it interferes with the growth of the young sugarcane and the weeding of the autumn crop. During the first 27 days of August heavy rain is looked for, but after that sunshine is desirable, and floods are apt to damage the transplanted rice crop. Clear dry weather during the second and third weeks of October favours the sowing of the spring crops. Rain in December and January, if followed immediately by clear weather, is popularly supposed to double the yield of the spring crops; but continued damp weather at that time, inducing rust and smut in the grain crops, and making the pea crops run to stalk and leaf, has the opposite effect. In the spring and hot weather, except in the *Rohini nakshatr*,<sup>1</sup> the husbandman is usually indifferent about rain as far as crops are concerned. Of the principal crops that he then has to tend, namely, sugarcane and indigo, the former is said to do best with well water; and the rain of the *nakshatr* called *Mrigshirá*<sup>2</sup> is supposed to be as noxious to the crops as that of *Rohini* is beneficial.

The following statement shows the acreage occupied by the different crops of both harvests during three recent years. A detailed statement of crops found on the ground at the time of the

Cultivated crops.

<sup>1</sup> 22nd May to 4th June.

<sup>2</sup> 5th to 18th June.

survey is given in the sixth appendix to the Settlement Report, but it makes no distinction between irrigated and dry crops. The settlement statement, moreover, is not for any one year, but was compiled during the progress of measurements, which occupied several years.

		1894-95 (1894-95)	1895-96 (1895-96)	1896-97 (1896-97)			1897-98 (1897-98)	1898-99 (1898-99)	1899-00 (1899-00)
<i>Spring crops.</i>					<i>Autumn crops.</i>				
Wheat ...	Irrigated, ...	12,357	14,886	13,215	Juar ...	Irrigated, ...	93	58	242
	Dry ...	300	162	311		Dry ...	353	331	788
Wheat and	Irrigated, ...	12,357	26,042	22,561	Majra ...	Irrigated, ...	64	44	41
barley.	Dry ...	3,453	4,877	4,416		Dry ...	830	1,066	1,200
Wheat and	Irrigated, ...	193	116	298	Arhar ...	Irrigated, ...	4,036	1,436	292
gram.	Dry ...	3	14	...		Dry ...	42,222	35,203	38,514
Barley ...	Irrigated, ...	227,533	221,640	231,616	Juar and	Irrigated, ...	1,943	15	2
	Dry ...	21,323	21,512	22,447	Arhar.	Dry ...	875	326	392
Barley and	Irrigated, ...	16,811	15,826	15,611	Majra and	Irrigated, ...	51	32	8
gram.	Dry ...	6,317	3,197	4,631	Arhar.	Dry ...	898	605	799
Gram ...	Irrigated, ...	4,011	3,404	4,701		Irrigated, ...	5,751	2,375	2,042
	Dry ...	1,336	3,020	1,311	Maize ...	Dry ...	3,670	3,410	6,626
Pear ...	Irrigated, ...	48,152	67,613	71,911		Irrigated, ...	142,612	157,682	126,012
	Dry ...	2,670	2,738	4,521	Rice ...	Dry ...	53,682	87,161	142,392
Maize ...	Irrigated, ...	540	275	130		Irrigated, ...	151	238	126
	Dry ...	376	705	352	Ward ...	Dry ...	1,948	2,814	2,771
Potatoes	Irrigated, ...	187	222	216		Irrigated, ...	38	104	27
	Dry ...	1	...	1	Moth ...	Dry ...	1,022	2,024	1,589
Opium ...	Irrigated, ...	2,077	8,694	7,551	Cotton ...	Irrigated, ...	31	9	10
	Dry ...	16	3	156		Dry ...	37	31	73
Tobacco	Irrigated, ...	369	453	351	Cotton and	Irrigated, ...	33	16	20
	Dry ...	3	4	2	Arhar.	Dry ...	1,197	267	266
Garden	Irrigated, ...	...	3-3	53	Sugar-	Irrigated, ...	69,549	61,199	74,562
crops,	Dry ...	...	1	7	cane.	Dry ...	3,701	1,678	2,442
food.						Irrigated, ...	9,452	6,137	7,514
Garden,	Irrigated, ...	703	316	152	Indigo ...	Dry ...	383	676	234
non-food.	Dry ...	11	5	4	Juar fod-	Irrigated, ...	60	64	17
Miscellane-	Irrigated, ...	7,431	6,705	771	der	Dry ...	89	20	30
ous, food.	Dry ...	4,549	721	142	Gharhar-	Irrigated, ...	...	...	...
Miscellane-	Irrigated, ...	399	1,578	936	il.	Dry ...	...	...	...
ous, non-	Dry ...	816	2,148	2,000	Garden	Irrigated, ...	...	185	277
food.					crops,	Dry ...	...	12	29
Total of	Irrigated, ...	347,147	369,222	379,145	Garden,	Irrigated, ...	112	191	84
rain crops.	Dry ...	42,413	42,420	40,515	non-food	Dry ...	35	3	1
<i>Extra crops.</i>					Miscellane-	Irrigated, ...	13,272	6,579	3,924
Melons ...	Irrigated, ...	41	37	31	ous, food.	Dry ...	28,380	19,124	27,614
	Dry ...	6	15	14	Miscellane-	Irrigated, ...	434	2,950	43
Vegetables	Irrigated, ...	27	25	23	ous, non-	Dry ...	1,537	6,562	2,220
	Dry ...	1	...	...	food.				
Miscellane-	Irrigated, ...	934	1,100	1,155					
ous, food.	Dry ...	5	20	62					
Miscellane-	Irrigated, ...	...	1	...					
ous, non-	Dry ...	...	...	...					
food,									
Total of	Irrigated, ...	1,004	1,253	1,209	Total of	Irrigated, ...	246,851	239,414	215,290
extra	Dry ...	14	35	66	extra	Dry ...	141,049	164,169	228,080
crops.					crops.				

Rice crops are of two kinds—(1) those that are sown broadcast once for all, and (2) those that, having been raised in nurseries, are planted out in the fields. The latter are known as *jarhan* or *agahaní*, the former as *bhadein* (*bhadai* or *bhadul*, from Bhádon, the month in which it is reaped), *kártikí*, and *kodrí*, and by the general term *dhdn*. The varieties of rice are as numerous, the natives say, as the clans of Rájputís. Some of them are raised both broadcast and by planting out; others are raised only in one of those methods. The majority of varieties of broadcast rice are not sown till the rainy season has fairly commenced in June or July. But the land which is to be sown with them should, if possible, be broken up and ploughed during the dry months. Land thus prepared for early rice is called *kurhil*. Hired labourers employed on it receive in kind and cash about one and a quarter *ána* a day. The sooner the seed is got into the ground after the rains begin the better. The preparation of the ground for it is called *leo*. If there has been sufficient rain, water is retained upon the field within the *merhu* or boundaries; and the land is ploughed three or four times with the water upon it. If the soil is a good clean clay or loamy, it is harrowed; but *úsarí* land is said to settle down hard under the water if the *hengá* is applied. The plough which is used by the Azamgarh agriculturist is the same in construction for all crops.<sup>1</sup> The only difference that is recognised is in the size of the block or mould boards. A new full-sized block is called *nauhará*, a small worn block is called *khuntahará*. The deep ploughing with the former is called *awáy*, the shallow ploughing with the latter is called *seo*. In preparing the land for rice of all sorts the latter is used. The Azamgarh *hengá* or harrow<sup>2</sup> consists simply of a thick plank of wood, or of three or four bamboos pegged together so as to form a kind of plank. The rice seed is scattered over the still flooded field. If flooding cannot be effected, the land is ploughed, harrowed, and sowed without it. From forty to fifty sers of seed go to the acre. With some varieties, after the crop has grown six or nine inches, the land is ploughed and weeded.

A complete list of the names by which the varieties of early rice are known is not attempted. The same varieties have different names in different parganahs, and all varieties are not current everywhere. *Sáthá*, *sáthí*, *bagrí*, *nanihdn*, *selhá*, *deold*, and others with short fine stalks are grown chiefly in lands that are not liable to much flooding and have not a very stiff soil. *Korangá*, *dudhd*, *singháwe*, and others are sown in

<sup>1</sup> The Azamgarh plough seems to be a very similar implement to the one described in the Basti notice (Gaz., VI., 592).  
<sup>2</sup> For a diagram of this implement see Settlement Report, p. 110.

stiff clay soils that are moderately flooded. *Bhainslot*, *mansard*, and others that have long strong stalks are grown in the marshes and old river-beds of the *kachhār* where inundation frequently occurs. The variety of early rice which is

*Solan.* grown in the sand-banks (*dehārd*) of the *Gogri* is called *solan*, and is sown on the loose sandy lands which are used for winter crops also. It does not rank high as a fine, well-flavoured rice; but is easily raised, and if the season is favourable, the yield is good. In a few lakes and swamps, notably in *Tāl Salonā*, a rice called *dhūnsī* is sown. It

*Dhūnsī.* is put into the ground round the edges of the swamp as occasion offers in the cold or hot weather. The seed germinates in the beginning of the rains; and the plant, being tall and rank, suffers only from great inundation. *Dhūnsī* also is not one of the best varieties of rice; but, like *solan*, its yield in favourable years is good.

The *behnaur*, in which young plants are raised for transplanting, are generally little patches of ground near hamlets. These should  
*Transplanted rice:* be ploughed and worked and well manured. The rains having come on and filled the *behnaur*, the seed is first soaked. In the germinating condition thus produced it is called *jaraī*. It is then sown broadcast. After a couple of days the water is drawn off the land in order that the sprouts may come up. This having taken place, the *behnaur* is again flooded. The young rice is ready for transplanting in about twenty days, and continues fit for it for fifteen days more. Twenty-five or twenty-six sers of seed sown in *behnaur* give plant for an acre. The land which is to receive the rice gets from three to five ploughings under water, and (unless *ūsarī*) is harrowed. Its preparation is called *gilli*, and hired labour in it is paid for at the rate of about one *ānn* three pies a day per man. The young plants are often carried a long distance, and kept lying for a day or more before they are put into the ground. Dibbling is done by both men and women. Two to six plants are dibbled together, and a space of five or six inches is left between each of the clumps (*bān*). When the crop grows up, there should be 10 or 12 cuttings (*kalam*) for every plant dibbled. The earlier in the season that the rice is planted out the better, but this operation is dependent upon the rainfall. The first and second halves of July are the best times for planting out, but it may take place as late as the beginning of September.

From being planted out early it does not appear to reach maturity much  
its natural cue- soonor, but if it has made some growth before the end of  
mies, August, it suffers loss from *bakul* and *tunkl*, insects that attack it. The *gāndhī* also injures transplanted rice, while the blights known

as *kuswa* or *khaiira* and *charka* often prevail. *Charka* is a little black insect that collects on the leaves, turning them white. *Pingha*, *bakwa*, and *panka* are names of insects that eat the leaves. *Bakuli*, a green caterpillar, is dreaded most of all. The ravages of these insects are partially counteracted by the use of a boat-shaped basket of matting (called *seli*) which is either made with a bamboo handle and used by one man, or else slung like an irrigation basket by two men. When the flowers fructify badly, the empty ears that result are known as *páia*. The crop is generally ready for cutting about the beginning of the fourth week of November.

The varieties used for transplanting exceed in number even the varieties of broadcast rice. Of coarse kinds the best known is *rúnt*, a large strong plant which grows in deep water and stands inundation well. Of the finer varieties, *bánsmañi*, *laterá*, *lejur*, *máldahi*, *ránikájár*, *korangá*, and *silhi* are perhaps the most generally known.

The hot weather marsh-rice, *boro* or *jethi*, is grown in some parts of the district, where the requisite slimy soil is found in the beds of the lakes or *ndlás*, and there is water available in the latter for irrigation. The chief localities are *Tál Salóná* in parganah *Sagri*, *Tál Narjá* in parganah *Muhammadábád*, and *Táls Pátách* and *Ratoe* in parganah *Nathúpur*. *Boro* fields are not permanent, the land being deep under water in the rains and all marks obliterated. The seed is sown in *behnaur* in December and January, and transplanting begins in February in the land close to the shore of the lake or tank. In May the crop is ready for cutting, but much nasty labour has generally to be gone through before it is ready. The majority of the cultivators are fishermen. The yield equals that of autumn *jarhan*, but the grain is said to be coarse and ill-flavoured.

All the kinds of rice mentioned above are cut with the hand-sickle (*hasud* or *hasuli*), and having been carried to the threshing-floor (*kharihán*), they are threshed (*danvinda*) by cattle. The grain is therefore separated from it whole; and after being threshed, the heads are generally beaten (*satkami*) against the ground or on a bed with the hand to disengage any grain that remains. Winnowing is effected with the help of the wind (*osána* or *dálí dená*) or with a blanket used as a fan (*sirwá márná*). The Azamgarh cultivator parts with as little of his rice as he can. What he sells is generally unhusked (*dhán*). What he keeps he husks for himself, and it is generally stored for use as food in the husked state (*chaur*). Husked rice is of two kinds, *arwá* and *bhunjiá*. The latter is made from grain which has first been steeped in hot water and then dried; the former from

Threshing, win-  
nowing, and husking  
rice.

profitable of the early millets, having only about 3 or 4 per cent. of husk as compared with 50 per cent. in the case of *adran* and *Lodo*.

*Kodo* grows a foot and a half high. It has a larger grain than any of the foregoing, of a dingy brown colour ; is sown, with *arhar* generally, after the rains have begun, and is cut at the

<sup>1</sup>*Panicum miliaceum* or *sementaceum*.  
*corracenae* (Set. Rep.)

<sup>2</sup>Also known as *Idlan*

<sup>3</sup>Or *Cynoseurus*

<sup>4</sup>Or *Paspalum scrobiculatum* (Set. Rep.)

<sup>5</sup>Mr. Reid

says in his Settlement Report that the *bajri* or *bajra* of Azamgarh is identical with the *jadr* of other districts. The bulrush millet (*Holcus spicatus*), the *bajra* of western districts, is almost unknown in Azamgarh.

<sup>6</sup>*Dhocr pilosa* (Set. Rep.)

end of September. Six or seven sers of seed go to the acre, and the yield is ten or eleven maunds. The flour made from the *kodo* produced in this district does not generally produce intoxication, nor does the straw affect persons who sleep upon it; it is otherwise with *kodo* imported from the trans-Gogra districts.

Maize, called indifferently *junhari*, *jaunhari*, and *makai*, has three principal varieties : *chanewán*, with a small head and roundish grain of yellowish colour ; *girdawá*, with a large roundish whitish grain ; and *pírawa*, a tall plant with a flat yellow grain. As a field crop it is not sown till the rains have set in, but market gardeners raise it in the hot weather by irrigation. It is rarely sown alone ; from three to four sers of seed go to the acre for a sole crop, and the outturn when sown alone is said to be about twelve maunds. It ripens during September and October, but is liable to blight, and requires much watering.

*Bajrí*, usually with the addition of the word *jhupauwa* to distinguish it from the *bajrí* or *bajrá tángunauwa* or bulrush millet, is the large millet known elsewhere as *jodr*. It is rarely sown alone, and when so sown is generally intended for fodder (*chari*) and cut while green. There are two varieties of *bajrí* : one ripening during October, and the other a little later. About four sers of seed are sown for a sole crop, and a good return is twelve or fourteen maunds. In the last two grains (*maize* and *bajrí*) there is not more than 5 per cent. of husk.

The pulse *urd*, called *másh* by Muhammadans, has two varieties: one *thr*; *Pulses : urd and mothí.* *pakhia*, a blackish grain, ready in August and September ; the other, a greenish grain, which ripens two months later. Both are sown with other crops, but for a sole crop four sers of seed are required, yielding in good seasons one-and-a-half maunds for the first variety, and eight maunds for the second. Of the pulse *mothí* there are two varieties, and they are generally sown alone.

The early grain crops which have been described are called *nand-birei* or petty crops by Azamgarh agriculturists. The grain which they and the early rice yield is kept for home consumption: and little of it, except perhaps maize, goes into the market. The *nand-birei* cost little in labour and seed, but they are uncertain in outturn. In fact, their uncertainty is one reason for the mixed fashion in which they are sown. Taking them in the lump, the yield of grain per acre in fair land in good seasons is about twelve or fourteen maunds, but the average yield is probably considerably less. The outturn of fodder from them is said to be about double the outturn of grain.

Summary.

Two autumn fibre crops may be noticed : *san* (*Crotolaria juncea*) and *palsu* (*Hibiscus cannabinus*). The latter is grown throughout the district by cultivators of all castes round the edges of their sugarcane fields. The seed is put into the ground at the beginning of the rains, and the plant is cut in October. *San* is sown by itself in little plots in most parts of the district. The only localities in which it is largely grown are Dáudpur and other villages to the south of Rání kí Sarái, in pargannah Nizámábád, and in the north of pargannahs Kanraú and Atranlaú, where the cultivators are Sankattá Kumbhá, who also make up their *san* into sackcloth. *San* is sown in the beginning of the rainy season at the rate of about four sers of seed to the acre, and the crop is ready in September. The amount of fibre produced in the district is not more than is sufficient for local requirements.

Beginning with the light *khari* crop or with early rice, the cultivator, after that crop is cut, lets the land lie fallow, but prepares it for sugarcane, which is sown in the spring. For a whole year the land is occupied by sugarcane, and after it is cut the land lies untouched till the rains, when it is prepared for barley. Sown in October, the barley is cut in the spring. The land is then either left fallow till the following October for a second crop of barley, or an early *khari* crop is interposed.

The principal spring crops are wheat, barley, peas, oats, gram, masúr (*Errum hirsutum*), *latri* (*Lathyrus sativus*), *arhar* (*Cytisus cojan*), rape, linseed, cotton and sugarcane. Little wheat is grown in Azamgarh, and barley is the chief spring crop, the reason apparently being that the yield of barley is greater, and barley meal is universally eaten. Thus barley may be said to be

the food-grain, and sugarcane the one from which the agriculturist pays his rent. There are grown but one kind of barley and two of wheat, the red and the white. Peas have several varieties in Azamgarh, known as—(1) the *kábuli* or *barkí*

*keráo*, a large white kind; (2) the *patnai*, a small white; (3) the *burhia* or *mattar*, a large greenish brown; and (4) the *sughai* or *rajmahali*, a small mottled variety. Of gram there are two varieties, *madaraha*, the large reddish, and *mahobia*, the small light-

coloured ones. It is sown on land which is used first for early rice and where barley or peas would not properly grow. *Latri*, called by Carnegie the chickling vetch, is grown in the south half of the district in black clay soils and in the sandbanks of the Gogra. If eaten in excess the grain produces paralysis. *Arhar* next to peas is the most important of the pulses. The *maghi* variety ripens in January



and February and the *chaiti* in March. Of the *chaiti* sort there are several varieties. Four or five sers of seed go to the acre and twenty or twenty-five maunds of grain and twenty-five maunds of chaff are a fair crop.

Under the head of rapeseed have been included all the varieties of oil-seeds of that sort. These varieties are *râi*, *sarson* proper and *tori*. *Râi* and *sarson* are rarely sown by themselves, but generally with barley or peas; *râi* mostly with peas, *sarson* mostly with barley. *Râi* is a smaller plant than *sarson*, with a small compact capsule (*siliqua*) and a blackish seed. Land having been prepared for barley or peas, *râi* and *sarson* are scattered over it at the rate of about a ser and a half to the acre, and the principal crop is then sown. The *râi* and *sarson* are ready in the end of January and in February, and are weeded out of the field. When *râi* and *sarson* are grown with barley and peas, the return of seed is generally about three or four maunds to the acre. The stalks and bruised capsules are of little or no use except for fuel. The oils of *râi* and *sarson* are used alike for a variety of purposes, but that of the latter seems to be preferred. *Tori* is a smaller plant

and ready for cutting a month earlier, but it is of little consequence. There is a wild weed of the mustard family called *tiura* in the *kachhâr* country. It is gathered for fodder and also yields an oil for burning. The great enemy of the mustard crops is damp weather in January. The plants then become covered with little green lice, called by the people *mâhû*, which destroy the flowers and young capsules. In a field once attacked very little of the crop escapes.

Very little cotton is sown in Azamgarh. The variety usually sown is a large plant, about four feet high, which bears in the spring and summer from March to May. The capsules are large, but most of the contents is seed. The staple is scanty and short. The plant is either mixed with *arhar* or is grown in little corners and patches of ground about hamlets.

We pass now to sugarcane, the crop which takes up more of the time and labour of the Azamgarh agriculturist than any other. A number of varieties of sugarcane are known in Azamgarh. Those which are most in use are *sarautiâ*, *rakswa*, *reonra*, *mango*, and *phalnaiyâ*. The last is grown chiefly in the *kachhâr* country. The people are not more particular about their selection of sugarcane seed than about the seed of other crops. The best soil for cane as a sugar-producer is a good clean clay, especially that known as *karail*. The preparation of the land, the mode of sowing and the processes of hoeing, top-dressing and harrowing have

been described more than once for other districts, and from the account given of them in the settlement report they seem to have no peculiarities in this district. Each root (stem) of strong plant should throw up from ten to twenty canes (stalks). An acre of fair crop should contain upwards of 100,000 canes. The crop suffers occasionally from blight (*Larid* or *Khurij*), which shows itself in the brown withered appearance of the leaves. But its chief enemy is a greenish caterpillar called *li*, which destroys the head of the young plant and prevents its growth. Canes attacked with *dh* generally throw out side-shoots called *parbhia*, which grow from four to nine inches in length, but these never make up for the damage done to the head of the plant. The manufacture of sugar will be referred to in Part III.

Very little indigo has ever been grown in parganahs Deegāon, Belhābāns, Chitrāket, and Karyat Mitrā. In all the other parganahs it was a not uncommon *Khurif* crop, but the area sown with it has recently very much fallen off. Indigo is grown in two methods.

In one of these the seed is sown, with the help of irrigation, in the spring and hot weather. This crop is called *jamaurā*. In the other method indigo is sown at the beginning of the rains. This crop is called *asārkhū* or *amikhū*. Since the introduction of the irrigation method, *asārkhū* has fallen somewhat into disrepute; for though the cost and labour of cultivation in the former are greater than in the latter, the plant as a colour-yielder is much superior. The *jamaurā* crop is ready in August; the *asārkhū* crop a little later. There is no special mode of cultivation. The crop from *khunt* is ready in August; and *asārkhū* is said to give a rather better *khunt* crop than *jamaurā*. The *khunt* crop having been cut, the plant is eradicated. *Jamaurā* sometimes suffers from attacks of insects in the hot weather, but it is better able than *asārkhū* to stand excess of wet in the early part of the rainy season. The whole crop suffers from continuous wet and cloudy weather in the end of July and in August.

The area under poppy in the years of settlement was 8,327 acres, and this return agrees very closely with those of the Opium Department.

From 80 to 90 per cent. of the opium cultivators are Koiris, but cultivators of other castes have also taken to raising poppy. During the last twenty years considerable variation has taken place in the yearly area under poppy; but the area would appear to be generally greater now than it used to be at the beginning of the period.

The varieties of the poppy plant current in Azamgarh are *bhagantiā*, *tiliā* or *tilevā*, *kūlāpostā* or *karaidantī*, and *barāpostā*. The first seems to be the oldest

known, and is now the least sown, variety. It is, when mature, two and a half or three feet high, has a small capsule, and yields little sap. In size *titiā* resembles *bhagautiā*, but the capsule is large and its yield of sap is fair. *Kuraidanti* is also about the same height as *bhagautiā*. Its stem is black when mature, and it is a good sap yielder. *Barāpostā* grows about four feet high, has a very large capsule, and yields much sap. It comes to maturity in a somewhat longer time than the three other varieties, which all ripen about the same time. The Koiris always keep it distinct from the other varieties; regarding the latter they are not always particular.

The average yield of opium is greatest in parganahs Ghosi, Mau, and Gopālpur, and the best poppy tracts are found round the town of Mau, Ghosi, and Sūrajpur. In suitable land, such as that in the tracts just mentioned, opium is admittedly produced in good seasons at the rate of eighteen or twenty sers to the acre, but the ordinary yield is more nearly twelve. The Opium Department's returns show the average yield to have been nine sers during sixteen years (good and bad) from 1858-59 to 1873-74, and the average area 7,149 acres.<sup>1</sup> The small amount of the average yearly sales of manufactured opium at the Government treasuries—about 25 sers only—points to the retention of opium by the cultivators for illicit disposal. The highest average yield is found when the smallest area was cultivated, and *vice versā*, the reason being that in years of limited cultivation only good land was cropped with poppy by the regular cultivators.

Of the produce which has been included under the head of vegetables a

Produce included under vegetables. perfectly complete list cannot be given, nor does most of it call for detailed notice. It is raised

Cucumbers of sorts.  
Lentils of sorts.  
Spinach of sorts.  
Egg plants.  
Potatoes.  
Sweet potatoes.  
Edible arums.  
Turmeric.  
Ginger.  
Onions and garlic.

Radishes.  
Carrots.  
Anise seed.  
Capsicums.  
Cress.  
Safflower.  
Castor-oil plant.  
Tobacco.  
Betel-leaf.

chiefly by Koiris on *koirā* land or little market gardens round hamlets, and is consumed locally. A short notice, however, of the cultivation of tobacco, safflower, castor-oil plant,

and betel-leaf may be given.

Tobacco is cultivated on patches of land about hamlets, chiefly by Koiris.

Tobacco. Maize and other early *khariḥ* crops are sometimes taken from it before tobacco. The seed is sown in the end of

August in nurseries; and the young plants when from four to six inches high

<sup>1</sup> The lowest figures are for the years 1859-60 (4,903 acres) and the highest for 1870-71 (9,146 acres).

are planted out in the field in October. The crop is ready in the end of February and in March, and the leaves should then be thick, tear with crispness, and have a slightly yellowish tinge. The stem of the plant is cut a little above the level of the ground, and the leaves are separated from it. The leaves are allowed to lie for a day or two, and are then removed by the curer. The stems are used as fuel, and burnt or thrown away. The field in which are the roots is then watered, and a second crop (*dorji, dorji*) is raised from them. This is ripe in May, and though not equal in quantity and quality to the first crop, it is, if water has been regularly supplied, still valuable. In some localities a new crop is raised in the spring and hot weather. The young plants which are reared in a nursery during the winter are planted out in March, and the crop is ready in May.

Two kinds of the plant are cultivated, the indigenous (*deci*), and the foreign (*vilipati*), and of the former there are two varieties, *dhamiki* and *gulahari*. Dried undressed tobacco (*tuti*) is not made in Aramgarh, and the fancy stuffs which are made up from it do not concern us. The manufactured tobacco made from local produce is called *gahicat* or *lildicikhi*—a black dirty-looking mass. The green leaves are cut up and allowed to dry in the sun for about fifteen days. They are then mixed up with molasses and *reh* in a large vessel (*nand*) over a furnace and boiled for four or five hours. To two parts of leaf there should be one of molasses and one of *reh*, but the quantity of the latter is often much greater. The stuff may be used at once, but it improves with keeping for eight or ten months. Its price varies between eighteen and thirty sers for the rupee.

Safflower (*Carthamus tinctorius*), called *kusam* or *barre* by the natives, is generally sown in little patches close to hamlets, but it may be seen in some places sown round the edges of *rabi* fields, or scattered among the spring crops like rapa. It is sown in October, and is ripe in the end of February and in March. The plant receives no special care, and though all castes sow it, Koiris chiefly do so. There are two varieties of the plant, the barbed or prickly called *kateili* or *rakasoi*, and the smooth called *munrili*. An acre of safflower should yield about fifteen sers of dye. Koiris sell their produce; by other castes it is kept for domestic use, being supplied to the dyers along with the fabric when yellow cloth is required for marriages or on other occasions.

Castor plant is sown, either a few plants in one place, generally about Chamar hamlets, or round the edges of their sugarcane fields and gardens by cultivators of all castes. The seed

is put into the ground in the hot weather, and the beans are ripe in February, March, April, and May. The plant receives no special culture. There are two varieties—*renrí*, a tall plant with long bunches of capsules, which is usually sown round sugarcane, is ripe early, and is generally cut down at the end of the first season; and *bhatrenrí*, a shorter plant, which is sown both round fields and in other places, ripens later than *renrí*, and when not sown in fields is kept for three or four seasons. Of the two varieties the latter yield most seed. The castor plant is liable when young to the attacks of beetles, and afterwards to a blight called *patul*, from which the seed dries up. When ripe the fruit is taken from the tree, is dried in the sun, and is then rolled upon the ground under a board. The capsules are thus broken and the beans extracted. The cultivator either sells the beans or extracts their oil for himself. In the latter case the beans are first roasted slightly, are then pounded in a mortar and finally are boiled in water. The oil passes from them and floats on the surface of the water, from which it is taken up with a loose ball of human hair. The yield (in weight) of oil is about a fourth of the weight of dry beans of *renrí* and a third of *bhatrenrí*. The refuse is of no use; but the leaves of the young castor-plant are good fodder, and the stems are useful in thatching and in other ways.

Pán or betel pepper (*Chavica betel*), is not a garden (*koirár*) plant and is grown only by the professional cultivators and vendors called Baraís. The lands on which it is grown are called

Betel-leaf.

*barej*. It is mostly grown in parganah Mábul, but even there its cultivation is decreasing. Pán-beds, as mentioned in Part I., are formed upon the banks of old tanks. The best soil for pán is a clean blackish mouldy clay. A bank having been selected, the ground is dug up to the depth of six or seven inches and levelled off in even slopes on both sides of the bank. Earth is then taken from the dry bed of the tank, pounded into dust and laid over the bank three or four inches deep, and the whole bank well watered with the hand. A shed is then erected on the bank. It is usually six or seven feet high and inclosed on all sides. The doors are on the tank side of the bank, and are provided with screens. The supports of the shed are in some places entirely of bamboo, but in others cuttings of a quick-growing plant (an *Euphorbia*) called *pharhat* are planted round the bank to form supports. The walls and roof of the shed are made of thatching-grass strengthened with cuttings of *sarpai*, bamboo twigs, and any other light brushwood that is available. The walls are made thick in order to keep out the wind; but the roof is thin enough to admit a certain amount of sunlight and to allow rain to pass through gently in small drops. *Poi*, *arud*, *parará*, *kúndrú*, and other light climbing vegetables are

frequently planted inside the shed. Climbing up they spread over the roof and form part of it. The supports of the shed are generally called *koro*, the walls *tatti*, the roof *múro*; and the whole conservatory or garden is called *baraiih*. The ground within the *baraiih* is divided into strips about two feet broad running over the bank from one side to the other. Each alternate strip, called an *átar*, is planted with *pán*, and it is by the *átar* that rent, varying from one ána to six per *átar*, is charged by the proprietor of the land. The vacant strips serve as passages and are called *pahs* or *pairahs*. *Pán* is planted in the *átars* in rows (*múr* or *khát*) from four to six rows to the *átar*. It is not raised from seed, but from cuttings. These are cut with three or more joints (*ánkh*). They are placed in little furrows and lightly covered with soil. A layer of thatching-grass or rushes is then laid upon the furrow and kept damp till the young shoots appear and make a little growth. Planting is done in the spring (March); the cuttings are generally under grass for a month or more; and from the time of the removal of the grass till the rains the plant must be regularly and carefully irrigated. Towards the end of the rains the *átars* are manured with pounded oil-cake, sometimes with pease-meal. During the cold season irrigation is renewed, but more sparingly than in the hot months. The plants are trained upon thin supports called *sarai* or *kamniá*. The plant grows from four to seven feet high. Vines planted in March yield leaves fit for plucking in June or July. *Pán* is plucked all the year round, but the full-grown plant yields most leaf in the autumn. If properly tended, the plants last two or three years.

The leaves when mature bend back and are nipped off with the hand. They are arranged in packets of fifty called *kaunrís*, and four of the latter make a *dholl*. These again are packed in little baskets of leaves called *gadaukas* or *donds*. The plucked leaves must be kept damp, be frequently turned, and little rotten spots in them cut out. In a garden of good healthy plants, from fifty to a hundred *dholls* of *pán* per *átar*, according to the length of the *átar*, are gathered in the season. The leaves are sold to Tamols at rates varying with the season from half an ána to five ánas a *dholi*.

*Pán* is very susceptible to frost. It suffers also from blights (*gándhilt*, *laphá* or *gobrawá*) and from attacks of lice (*máhi* or *láhi*). Several varieties are planted; *sánchi*, *bangalá*, *chakaiyá*, *kapuri*, *kakariá*.

A statement (condensed from an elaborate one in the Settlement Report) of the estimated produce of all the principal kinds of grain, with the average price and value per acre, is appended. The figures represent the outturn of a favourable year, and the prices those which

Rates of outturn  
of produce.

the agriculturist would have obtained if able to wait for a favourable market and not if compelled, as he usually is, to sell it at once, whatever the state of the market.

Name of produce.			Estimated out- turn per acre in favourable years.	Average price rate of produce.	Estimated value per acre.
					Rs. a. p.
Early rice	Grain	...	17 maunds	26½ sers to the rupee	26 0 0
	Straw	...	20 bundles or 25 maunds.	One āna per bundle	1 4 0
Jarhan rice	Grain	...	25 maunds	26½ sers to the rupee	25 0 0
	Straw	...	35 bundles or 40 maunds.	1 āna per bundle	2 4 0
Bhudein rice	Grain	...	13 maunds	26½ sers to the rupee	20 0 0
	Bhūsd	...	25 " "	3 maunds " "	8 0 0
Wheat	Grain	...	20 " "	17½ sers " "	46 0 0
	Bhūsd	...	25 " "	3 maunds " "	8 0 0
Barley	Grain	...	25 " "	23 sers " "	40 0 0
	Bhūsd	...	25 " "	3 maunds " "	8 0 0
Peas	Grain	...	32 " "	27 sers " "	47 0 0
	Bhūsd	...	30 " "	3 maunds " "	10 0 0
Wheat and bar- ley (gijat).	Grain	...	22 " "	22 sers " "	40 0 0
	Bhūsd	...	25 " "	3 maunds " "	8 0 0
Barley and peas (jaukerai).	Grain	...	29 " "	26 sers " "	45 0 0
	Bhūsd	...	23 " "	3 maunds " "	9 0 0
Gram	Grain	...	18 " "	22 sers " "	33 0 0
	Bhūsd	...	23 " "	3 maunds " "	7 0 0
Masūr	Grain	...	10 " "	25 sers " "	16 0 0
	Bhūsd	...	22 " "	3 maunds " "	8 0 0
Latri	Grain	...	10 " "	30 sers " "	13 0 0
	Bhūsd	...	30 " "	3 maunds " "	10 0 0
Arhar	Grain	...	22 " "	25 sers " "	35 0 0
	Bhūsd	...	25 " "	3 maunds " "	8 0 0
Linseed	...	...	10 " "	25 sers " "	16 0 0
Rape	...	...	10 " "	25 " " "	16 0 0
Son	...	...	22 " "	30 " " "	29 0 0
Sugar	...	...	20 " "	Rs. 2-2-2 per maund	120 0 0
Indigo	...	...	25 " "	...	20 0 0
Poppy	...	...	...	...	90 " 0
Other garden crops.	...	...	...	...	50 0 0
Petty produce sown with other crops.	...	...	...	...	5 0 0

The estimated value per acre for poppy is shown in the statement at Rs. 90, while the Government prices averages only Rs. 41. The difference is thus accounted for: Rs. 3 represents the value of the rotī, and Rs. 10 that of the seed and dry capsule; the rest is made up by the additional crops grown on poppy-land, allowing also something for embezzlement and bribery. The

Rs. 90 per acre in the statement represents the value of all the produce of poppy-land and not only of the opium.

As to whether or not the soil now yields less than it used to yield, it may be observed that greater care in agriculture is shown than formerly, and a decrease in the average fertility of the whole cultivated area is no proof of its abatement on individual lands. The extension of cultivation to inferior land has proceeded with great rapidity between the outset (1833-37) of the expired and that (1867-77) of the current assessment. In that interval an increase of 101,232½ irrigated and 68,337¼ unirrigated acres, or 30.24 per cent., was made to the area of cultivation shown in the first of the years mentioned. But this difference is not all due to the extension of cultivation; 32,226½ must be deducted for resumed *jigirs* which were formerly not included in the assessable area. A little less than one-fifth of the enhancement in the cultivated assessable area of the district is attributable to this. Then, at last rettlement it seems to have been notorious that in some parganahs the cultivated area was under-measured. Parganahs Deoghan, Muhammadabad, Man Nāthhanjan, Ghosi and Nathūpur were specially named in this connection by Mr. Thomason in his final report. What percentage may be allowed for serious under-measurement is not apparent. But deducting the former area, the net increase shown is 24 per cent. for the whole district, the figures varying very much for the various parganahs. The highest percentage, 71, is found in Man Nāthhanjan, the next, 51, in Muhammadabad, followed by 37, 31 and 27 in Ghosi, Sagri and Nizāmabad respectively; the lowest rates are 3 per cent. in Atraulia, 9 in Kauria and Bellābāns, and 12 in Nathūpur and Chirīkot. No comparison can be made between the two periods as regards irrigation, the areas under different kinds of produce, and under groves, owing to the absence of statistics for former periods.

We turn now to the reverses which have checked the advance of tillage.

It would be interesting to ascertain whether the efflorescence of weeds, *reh*, is on the increase in spite of the efforts to reclaim lands affected by it, but materials for any conclusion on the subject are wanting. There is no special liability to weeds and blight, and sufficient has been said about the latter in the description of the crops.

An excessive rainfall, though perhaps less disastrous to the agriculturist than a defective one, is also very unfavourable. Of past instances of heavy floods, the one that took place in September, 1794, when Bū Ali Khān was *chakladār* of Azamgarh, and another which occurred in July, 1838, may be mentioned. There were doubtless others



but no record of them seems to have been preserved. In recent times there has been one disastrous season of this kind, in 1871-72. In that year the early

The damage from an excessive rainfall. The season of 1871-72. autumn and the sugarcane crops, where not altogether destroyed by inundation, yielded very little; a good deal of the transplanted rice was damaged by excessive floods; and the lands in which the spring crops are sown could not, from the continuous wet, be properly tilled. The prospects of the latter harvest were therefore indifferent from the first; and in January and February there was a great deal of damp wet weather which made the result very poor.

In the same year (1871-72) destructive inundations took place in the low alluvial lands near the Gogra and Ohhoti Sarju, and in the valley of the Tons. The Gogra inundations, indeed, were a repetition of inundations of the same sort in the preceding season; and they were followed by similar, but less harmful, floods in the succeeding year. In all the years much of the early autumn and sugarcane crops was injured or destroyed in the *kachhâr* country in the north of parganahs Gopâlpur, Sagri and Nathûpur, and a good deal of land was thrown out of cultivation.

The Tons rose above its usual level in the rains of 1870; but the flood of that year did little damage compared with the great flood of September, 1871. By the latter, which rose far above and beyond the channel of the stream, the autumn and sugarcane crops over a large area and many hamlets and houses were destroyed. Parts of the town of Azamgarh were submerged; and though no loss of life and little or no loss of property, except standing crops and mud houses, anywhere occurred, a good deal of distress followed, and the flood is likely to remain for a time, as a local era, in the memory of the people. It was not, however, the first of its kind in the Tons. The two floods mentioned above as having taken place in 1794 and 1838 respectively were both chiefly felt on this river. Their levels were preserved on an old house in the town of Muhammadabad; and from the marks it appeared that the flood of 1871, though about two and a half feet higher than that of 1838, fell short of the flood of 1794 by about a foot. The highest flood level in 1871 was 34·98 feet above the level of the river-bed, that of 1870 being 29·47 feet, and the highest from 1859 to 1869, 27·06 feet.

We turn now to the history of famines, but this for Azamgarh will be a very brief one. Mr. Reid, writing in April, 1877, stated that during the last hundred years, so far as it had been ascertained, there had been no such calamity as is generally understood by a

Famines and scarcities.

famine, or a season in which the general population is decimated by starvation or is forced to wander from home in search of food. Of minor droughts which stopped short of actual famine, there is, however, some memory among the people. In some places the famine of 1782-83 is still remembered, and at least in one town, Mau, deaths from starvation took place. Mirzá Atá Beg was *chakladár* of Azamgarh at the time, and a mosque and wells in the little town of Kopáganj are pointed out, which he had made in order to give employment to the poor of the place. But the general population did not die from starvation, and wheat sold in the Kopáganj market at 14 sers for the rupee—an unprecedented rate for those days doubtless, but not indicative of absolute dearth. Regarding the year 1837-38 there seems to be no memory, and wheat is said to have sold at 20 sers for the rupee. Since then there have been years of scarcity, but there has been no famine properly so called. In October, 1869, the

price of wheat rose to 11 sers for the rupee; and in November, 1877, to 10 sers 15 *chhatáks*. The official account given of the scarcity, which amounted in other parts of the country to a famine, in the years 1877-79 is a very short one and may be given *in extenso* :—

“The failure of the *khartf* of 1877 was felt with considerable severity in many parts of this district—the chief of which were the parganahs of Sagri, Mau, Muhammadabad and Ghosi. The periods of greatest distress were in January and February, 1878—the ripening of the spring crop closing this period—and again in July and August, the *khartf* harvest causing distress to disappear finally.

“Relief work, of the nature of repairs to roads, was commenced on the 13th January and continued up to the 16th April, the attendance being—

Month.					Daily average.	Aggregate.
January, 1878	...	...	...	...	1,440	25,923
February	„	...	...	...	3,603	100,834
March	„	...	...	...	308	9,534
April	„	...	...	...	121	1,243

“On the 3rd June work was again commenced, as the pressure was apparently growing severe, though its extent was limited. The attendance registered—

For week ending 15th June	...	...	...	...	643
„ 22nd „	...	...	...	...	840
„ 29th „	...	...	...	...	837

but the application from the 1st of July of a distance test, by which no one was allowed to work within eight miles of his home, reduced the numbers to an average of 671 for the week ending 6th July, 446 in the following week, and 317 for that ending 20th July. As the weather had by this time become favourable and agricultural operations afforded abundant employment, the work was closed on the 21st, the weakly labourers being transferred to the poor-house for employment on light work near it.

“A poor-house was opened at head-quarters on the 23rd June, and subordinate poor-houses in Sagri, Mau and Muhammadabad for different periods between the 11th August and

30th September. The daily average number of persons relieved in these was 431 in July, 715 in August, and 490 in September.

"Relief work for the inmates was also provided during 23 days of August and up to the 27th September, when it was finally stopped. The central poor-house remained open till the 24th October. The following table shows the extent of relief afforded from June to October, 1878 :—

Month.	RELIEF WORKS.		POOR-HOUSES.	
	Daily average.	Aggregate.	Daily average.	Aggregate.
June, 1878 ... ..	693	19,402	195	1,170
July " ... ..	411	12,729	431	13,381
August " ... ..	100	2,302	715	22,165
September " ... ..	151	4,082	490	14,700
October " ... ..	...	...	38	912

In parganah Máhul, especially in tappa Didárganj, considerable deposits of chloride of sodium exist in some places. Indeed, the prevalence of salt in various localities on the west side of the district has led the Customs Department to prohibit the manufacture of saltpetre in parganahs Máhul, Kauriá, and Atrauliá. The subsoil strata in the *bárganj* portion of the district vary a good deal in character, thickness and vertical arrangement. Besides the deposits in which *reh* lodges, there are beds of grey and brown sand, of grey, black, and yellow clay, and of earth intermediate between these. *Kankar*, in greater or less quantity, and in smaller or larger nodules, occurs in most of the stiffer beds.

Stone for facing, rubble work and flags is obtained from Chunár; the first costs from 20 to 24 ánas per cubic foot, the second from 16 to 20 per cubic foot, and the third, according to size and thickness, from four rupees each to fifteen rupees per 100. The cost of bricks  $12 \times 6 \times 3$  is for the first class Rs. 12 per 1,000, second class Rs. 10, and third class Rs. 8. Goodwin pattern tiles are Rs. 16 per 1,000 and common country tiles twelve ánas to twenty ánas per 1,000. *Kankar* lime made with cowdung is Rs. 20 per 100 maunds, and made with wood or charcoal Rs. 25 to Rs. 30. Shell lime is Rs. 10 per 100 maunds. *Surkhi* is worth Rs. 10 per 1,000 maunds. *Kankar* for metalling roads costs on an average three rupees per 100 cubic feet. *Sál* is procured from the Taráí and Barhaganj by Dohrighát, and costs 36 to 40 ánas per cubic foot in logs. *Sál* beams, averaging 30' in length and 5" thick, cost Rs. 10 to Rs. 12 each; 20'  $\times$  4," Rs. 3 to Rs. 6; 18'  $\times$  3," Rs. 2 to Rs. 3 each. *Sarpag*-grass for roofing purposes costs about five rupees per 100 bundles, and bamboos Rs. 15 to Rs. 20 per 100. The cost of metalling a road 12 feet in width and a mile in length is about Rs. 950.

## PART III.

## INHABITANTS, INSTITUTIONS, AND HISTORY.

IN treating of the population of the district by successive censuses, it will be unnecessary to give the results of former enumerations in the same detail as was done in some other notices. For the exhaustive analysis to which the figures of previous censuses of the Benares province have recently been subjected (in the report on the late census), throws upon those figures so great a suspicion of inaccuracy, that it would be mere waste of space to repeat them at any length. In the following statement will be found the main results of six successive enumerations for the district as it now stands, omitting minor changes of area, such as arose from alluvion and diluvion:—

Census of	Total population.	Hindus.	Muhammadians and others.	Density per square mile.	Increase or decrease.
1837	779,555	...	...	357.	...
1847	1,120,682	981,453	139,229	529.	+ 341,127
1853	1,415,485	1,214,207	201,228	669.	+ 294,753
1865	1,205,169	1,038,732	166,437	566.	- 210,266
1872	1,317,626	1,139,211	178,415	613.	+ 112,448
1881	1,604,664	1,393,387	211,267	757.3	+ 287,028

The two first enumerations in the above statement were mere guesses and absolutely valueless. That of 1853 was, however, a real census, inasmuch as it professed to be a counting of the people and not merely of the houses. Mr. White, in his report on the late census, shows reason for thinking that there was generally an over-statement of the population at the 1853 census, and a considerable under-statement at those of 1865 and 1872. No safe deduction, therefore, can be drawn from the above figures as to the rate of progress of the population; and it is clear that, if the totals are incorrect, so also must be the details.

Passing, then, to the statistics collected at the 1881 census, we find a recorded increase in the nine years since 1872 of 287,028, the increase in the males being 106,030 and in the females 180,998. This represents the enormous increase of 21.79 per cent. Mr. White thinks that a very small portion of this recorded increase is real; but that the greater part is owing to the more accurate counting at the late census. A very strong proof of this is the fact that the increase in the females has been apparently at a far higher rate than among the males.

The totals by religion and the density per square mile, according to the census of 1881, were for each tahsil and parganah as follows :—

Tahsil.	Parganah.	Total population		Hindus.		Muhammodans.		Christians.		Density per square mile.
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Deogáon...	Deogáon ...	115,322	56,063	106,738	51,711	3,584	4,852	...	...	516
	Bela Daulat-ábád.	84,219	41,345	77,578	37,925	6,641	3,420	...	...	657
	Belhábáns ...	39,884	19,224	38,732	18,650	1,152	574	...	...	633
	Total ...	239,425	116,632	223,048	108,286	16,377	8,846	...	...	615
Azamgarh ...	Nizámábád ...	278,611	137,185	226,031	110,520	52,507	26,631	73	34	884
Máhuí ...	Máhuí ...	167,698	82,481	139,910	68,296	27,788	14,185	...	...	647
	Kauriá ...	48,492	23,888	46,131	22,761	2,291	1,127	...	...	497
	Atrauliá ...	96,026	46,354	88,810	42,882	7,216	3,522	...	...	827
	Total ...	312,146	152,723	274,851	133,889	37,295	18,834	...	...	717
Sagri ...	Gopálpur ...	49,844	24,652	45,156	22,380	4,688	2,322	...	...	766
	Sagri ...	178,533	87,843	152,902	75,004	25,631	12,839	...	...	779
	Ghosi ...	125,885	62,092	114,749	56,431	11,136	5,661	...	...	752
	Nathúpur ...	93,193	46,831	82,930	41,510	10,263	5,321	...	...	763
	Total ...	447,455	221,418	395,737	195,275	51,718	26,143	...	...	768
Muhamma-dábád.	Karrát Mittá... ..	13,078	6,365	12,658	6,150	417	215	...	...	563
	Chiriákot ...	50,557	24,699	45,703	22,215	4,852	2,484	...	...	683
	M n h a m mad-ábád.	238,442	116,979	198,495	96,758	39,943	20,219	4	2	776
	Mau Náthbhan- jan.	24,943	12,224	16,862	8,159	8,081	4,065	...	...	1,103
	Total ...	327,017	160,267	273,720	133,282	53,293	26,963	4	2	767
District total		1,604,654	788,225	1,393,387	681,257	211,190	106,937	77	36	747

The population (1,604,654) was distributed amongst 8 towns and 4,633 villages, the houses in the former numbering 13,339 and in the latter 231,997.

The males (816,429) exceeded the females (788,225) by 28,204 or 3·7 per cent. The density per square mile was 747·3; the proportion of towns and villages per square mile 2·1, and of houses 114·2. In the towns 6 persons and in the villages 6·5 persons on an average were found in each house.

Following the order of the census statements, we find (*Census form IIIA*) the persons returned as Christians belonged to the following races:—British-born subjects, 8 (4 females); other Europeans, 19 (9 females); Eurasians, 10 (4 females); and natives 40 (19 females). The sects of Christians represented in Azamgarh were the Churches of England and Rome. The relative proportions of the sexes of the main religious

Relative proportions of the sexes of the main religious divisions.

divisions of the population were as follows:—Ratio to the total population of males ·5068, of females ·4912, of Hindus ·5683, of Muhammadans ·1316, and of Christians ·0004:

ratio of Hindu males to total Hindu population, ·5111; of Muhammadan males to total Muhammadan population, ·4936; and of Christian males to total Christian population, ·5325. Of single persons there were 360,868 males and 246,875

Civil condition of the population.

females; of married 415,682 males and 416,123 females; and of widowed 39,879 males, and 125,227 females. The total minor population (under 15 years of age) was 619,785 (298,559 females), or 38·6 per cent.; and the following table

Conjugal condition and ages of the population.

will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given:—

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	186,543	160,672	6,162	6,825	00	134	30,351	29,070	513	1,110	12	18
10 to 14 " ...	65,032	25,829	20,574	40,170	448	522	10,007	5,400	2,950	5,723	57	53
15 to 19 " ...	21,033	2,250	29,427	30,141	801	860	3,183	590	3,786	6,145	100	105
20 to 24 " ...	11,721	800	39,764	54,310	1,815	2,085	1,250	221	5,491	8,318	200	279
25 to 29 " ...	7,818	520	61,225	50,565	2,875	4,400	010	135	7,197	9,017	208	601
30 to 39 " ...	6,706	612	92,079	91,185	0,248	18,549	433	152	13,500	13,380	765	2,308
40 to 49 " ...	2,689	258	63,335	48,102	0,989	20,168	150	70	8,646	7,219	867	3,543
50 to 59 " ...	1,169	113	32,046	15,779	6,392	22,970	58	30	5,388	2,873	894	3,700
60 and upwards.	816	91	21,678	7,805	9,477	33,205	54	28	4,008	1,220	1,502	5,262
Total ...	313,744	211,157	363,200	361,044	35,191	109,051	47,101	35,700	52,407	55,005	4,685	10,172

Of the total population 88,417 (68,440 females), or 5·5 per cent., are

Distribution by birthplace. returned as born outside the limits of the district. Of the total population 1,567,260 (787,722 females), or 97·67

per cent., are returned as unable to read and write and not under instruction; Distribution according to education. 28,311 (335 females), or 1·76 per cent., are shown as able to read and write; and 9,083 (168 females), or ·57 per cent., as under instruction. Of those able to read and write 24,335 (241 females), and of those under instruction 7,124 (139 females), were Hindus. The Muhammadans who came under these categories were 3,933 (75 females) and 1,944 (23 females) respectively. Of the Christians 43 (19 females) are returned as literate and 15 (6 females), as under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total of all religions was 43 (3 females) or ·002 per cent. The largest number of males (14) were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 39 (2 females) and Muhammadans 4 (1 female). The total number of blind persons is returned as 1,259 (543 females) or ·07 per cent. Of those 267 (141 females) Number of the blind. were “over 60;” 118 (62 females) between 50 and 60; 154 (68 females) between 40 and 50; 200 (87 females) between 30 and 40; 164 (62 females) between 20 and 30; 98 (30 females) between 15 and 20; 128 (50 females) between 10 and 15; 82 (30 females) between 5 and 10; and 43 (13 females) under 5 years. Of the total number, 1,090 (451 females) were Hindus, and 169 (92 females) Muhammadans. Of deaf mutes there were 259 (77 females), or ·01 per cent., the largest number, 49 (12 females), Deaf mutes. appearing among persons between 20 and 40. Of these 222 (65 females) were Hindus and 37 (12 females) Muhammadans. The last infirmity of which note was taken at the recent census was that of leprosy.

There were 189 (29 females) afflicted with this disease. Lepers. The percentage to the total population is ·01; so that in every ten thousand of the population one was on an average a leper. Of the total number, 162 (26 females) were Hindus, and 27 (3 females) Muhammadans.

At each of the three last censuses attempts have been made to enumerate the Hindus by their castes. The results have not been Hindus by caste. hitherto very successful. A reference to Mr. White's report on the late census (section xxiii. ‘castes’) will at once show how very imperfectly former enumerations were made in this respect, and the recent one is by no means free from suspicion. A great difficulty in the way of attaining correct statistics is the absence of a recognized nomenclature. It is not always

easy to decide among the lower castes what should be regarded as a caste, and what as a mere sub-division of a caste. If we would ascertain the sub-divisions of the main classes the difficulty is not lessened, for we find such terms as *jât*, *got*, *gotra*, *al*, &c., used with different meanings in different castes as the names of divisions and sub-divisions, involving frequently cross-divisions in the same caste. The subject has been dealt with in Mr. C. L. Tupper's *Pan-jâb Customary Law* (III. p. 4).

It may here be mentioned that there is a distinction made, in the opinion of some authorities, between *got* and *gotra* : *got* being employed to mean the tribe, and *gotra* the collection of individuals who regard themselves as of one large family, whether, as in the case of Brahmans, by spiritual descent from a Rishi, or, as in the case of other castes, by natural descent from a common ancestor. The former is the Brahmanical theory, but now-a-days, *gotra* really denotes natural descent, because the children take the father's *gotra*. (Note by Mr. Denzil Ibbetson.)

Passing from the nomenclature to the statistics of caste, and distributing the Hindu population into four traditional classes, we find by the last census (1881), that Brahmans numbered 108,769 (52,391 females); Rājputs 124,867 (57,943 females); Baniyas 5,674 (2,705 females); and persons belonging to the "other castes" 1,154,077 (568,213 females). Of the latter, alphabetical lists of some important castes are given a few pages later on.

The admittedly imperfect enumeration of Brahmans in the census of 1872 was revised by Mr. Reid—to the extent at least of separating from them the Bhūinhārs, who had been included partly among Brahmans and partly among other castes. According to the revised statement in the settlement report Brahmans, in 1872, numbered 92,752, or 7·05 per cent. of the whole population. They had, therefore, increased during the nine years by 16,017 (to 108,769 in 1881), or over 17 per cent. It is almost certain that all this apparent increase is not real, but is due in great part to more accurate counting at the late census. Of one thing, however, we may be sure, that the Bhūinhārs have not gone down, as a rule, among Brahmans—as they appear to have done on former occasions; although, as we shall see presently, when we come to speak of them, the Bhūinhārs of Azamgarh claim to be of Brahman stock. No attempt was made in the recent census to obtain returns for Brahmans according to the sub-divisions of that caste; such an attempt was made in 1872, but the result was not satisfactory. We must therefore turn to other sources for an account of them.



The majority of the Brahmaus of Azaingarh claim to belong to the great Sarwaríá tribo, also called Sarjúpári, both names having a territorial origin and meaning Brahmaus of the Sarwár or Sarjúpár, that is, the country across the Sarjú (Gogra). Mr. Sherring (*Hindu Tribes I.* 130) classifies Sarwaríás as the second sub-tribe of Kanaújíá Brahmaus, and mentions that they are not considered of equal rank with Kanaújíás proper. He cites a tradition which accounts for their degradation on the ground that they adopted the practice of receiving alms, but their fallen state is said to have excited the commiseration of Ráma Chandra, who allotted them possessions on the other side of the Sarjú. The principal *gotras* of the Sarwaríás, the members of which (according to Mr. Sherring) are regarded as Kúlis, are the Garg, Gantam and Sándil. Besides these there are 13 inferior *gotras* enumerated by the same writer; but he admits that his list is not exhaustive. Few of the Brahmaus of this district appear to take high rank on the score of lineage and sanctity. Even these who claim to be Sarwaríás admit that they lost caste by emigrating from the ancient seat of the tribe; and, although of course each speaks of his own family as puro, all admit that the community contains many Sawálákhiás or descendants of the 125,000 persons of all castes who, according to the legend, were made into Brahmaus by Rája Rám Baghel, or by some other Hindu chief (different traditions name different personages), who required the immediate attendance of Brahmaus at a sacrifice, but was unable to collect the requisite number of real ones. A similar story is told about the Bhúinhárs.

The number of Brahmaus who confine themselves to religious pursuits in Azamgarh is small, and they are found engaged in agriculture, trade and service; but nearly all are on occasion ready to make use of the sanctions and privileges of their caste. The character given to them by an officer, who was by his position brought into closer relations with them than ordinarily happens, is by no means a flattering one: those of Kauríá and Atraulíá especially are described as "a curse to the parganahs."—(*Settlement Report*, p. 27.)

The largest Brahman landholder is the Jaunpur rája, of whom further mention will subsequently be made. With the exception of four other families, which will be specified hereafter, the properties of individual Brahman families are small. Nor are other proprietary communities of this caste of any importance, except two—the Misrs of Akhaichandá in parganah Gopálpur and the Barhanián Misrs of the Misrán (as their possessions are called) in parganah Nathúpur.

The first-named community is strongest in numbers. Their traditions make out that they have resided in parganah Gopálpur for some three to four

hundred years. Their ancestors are said to have come into it in company with the Kausik Rájputs, when the latter emigrated from the tract now included in the Gorakhpur district. The Brahmans of Akhaichandí are regarded as great pandits in the neighbouring parganahs, and they are specially consulted by those who have the misfortune to be guilty of any ceremonial offence or *hatíá*. From their knowledge of the book, their village itself is sometimes called *Mitáchará*.

The Barhanián Misrs are strongest as regards the area they hold, and constitute the only important Brahman tribe of the district. They hold four estates in parganah Nathúpur, besides some villages in Sikandarpur. Those in the former are Lakhnaur Misr (a permanently-settled mahál) Marúspur, Nemđánr, and Padáráthpur. They date their settlement in Nathúpur from the time when their ancestor, Gopál Misr, immigrated into these parts from the Sarvár. This happened less than 260 years ago. Gopál's descendants acquired the greater portion of the property they now hold, partly by force and partly by purchase, from the Mals, Zamíndárs and Kúkún Rájputs amongst whom they settled. In former days the Misrs were unruly subjects of the State, and in 1802, shortly after the *chakla* of Azamgarh had been transferred to the English, the collector found it necessary to ask for the aid of troops in getting in the revenue and dismantling the mud forts in the Misrán. The Misrs now pay the revenue readily, and in the disturbances of 1857-58 were in no way concerned with the enemies of Government.

While the Brahmans were recorded at the recent settlement as holding 10·96 per cent. of the whole area of the district, the Bhúinhárs were returned as holding 16·26. In virtue, therefore, of their position as landholders, in which they were second only to Rájputs, they deserve more than passing notice. Their title to rank between Brahmans and Rájputs was not recognised at the recent census (according to which they numbered in this district 52,917, but that position was (at least tacitly) given to them by Mr. Reid, the late settlement officer, whose interesting account of the caste and its traditions may be quoted *verbatim* :—

Bhúinhár traditions. "All the Bhúinhárs of Azamgarh claim to be of Brahman stock. Some profess ignorance of the original seat of their tribes; some state vaguely that they came from the westward; others distinctly aver that their ancestors emigrated from the country across the Gogra in Gorakhpur and North Bihár. The story of their origin which they generally relate, is that, when Parasurám destroyed the Kshatris, the soil was given to Brahmans, who, in taking possession, assumed the title of Bhúinhárs. Their Brahman and Kshatrí neighbours generally insinuate that they are of mixed breed, the offspring of Brahman men and Kshatrí women, or of Kshatrí men and Brahman women. By other castes they are regarded as a kind of Kshatrí, and are spoken of, and indeed often speak of themselves, as Bhúinhár Thákurs. [The word Thákur, however, is in Azamgarh rarely used as the name of a

caste equivalent to Kshatri or Rájput. Persons of that caste speak of themselves, and are spoken of, as Kshatri or Rájputs; and of these two words the former is the favourite.] Possibly they are the *zundárs* of the lists of *zamiudárs* given in the *Áin-i-Akbari*. Their gods are the same as those of the Brahmans and Kshatris, and their claims vary in the reputed quality of their lineage. The ceremonial rites of the Bhúinhárs are the same

And traditional customs as those of the Brahmans, and, like the latter, Bhúinhárs wear a *rud* of the caste or *janeu* 96 hand-breadths (*chauds*) in length, the Kshatri *janeu* being 80 only. They do not perform priestly offices, nor receive gifts offered from a religious motive (*dán dakshinā*); but they are saluted with the *pranāṁ* or *pailayt*, and return the salutation with a blessing or *ashtrbād*. Physically, they are of the same type as the Brahman and Kshatri. In character they resemble the former more than the latter. Brahmans do not eat with them, nor do Rájputs; but this is a matter to which, in judging of affinity among castes and families, no importance can be attributed. The rules of comessation seem to be altogether unconnected with descent or equality of status, and to have had their origin in local and accidental circumstances.

"The title Bhúinhár was, we may believe, not taken without a reason. As the name

The traditions are unreliable; occurs among clans settled only in the eastern parts of the country that lies north of the Gogra and between the Gogra and Ganges, it, no doubt, has reference to some special features in the early history of some of those who bear it. In the absence of credible tradition, it is useless to speculate what those

but the caste not of features were. But possibly the existence of the Bhúinhár class is mixed origin. also evidence of the time when the bonds of caste, as we know them, had not been forged, or, if forged, were not worn by those who pushed forward into new settlements beyond the old. It has been pointed out that to the non-Aryan inhabitants of the country all Aryans were of one caste—all Brahmans. Within the Aryan body the exchange of priestly for military employment was not impossible, and did not involve degradation. It is unnecessary, therefore, to believe that all Bhúinhárs are Brahmans of inferior, because illegitimate, stock. They may be as true born as the Brahmans and Kshatris who surround them, and many of whom possibly they preceded in the occupation of the land. Further, it seems likely that some so-called Kshatri tribes are Brahmans who have fallen from their high estate—if such the priestly caste be—through the Bhúinhár grade to their present one."

Mr. Beames writes that the Bhúinhárs are also called Bábhan or Báhman, by which, the people say, is meant a 'sham' Brahman; just as in some districts an inferior Rájput is called a Ráut. The popular account of their origin, current (according to Mr. Beames) in the neighbouring Bengal districts, is that, on some occasion, a king—Janaka, Ráma or some other hero—being desirous of performing a sacrifice, part of which consisted in feeding a thousand Brahmans, and being unable to find so many, distributed, on the day before the feast, sacrificial threads (*janeu*) to all sorts of people, and the next day fed them, as Brahmans, with the few true ones who were present. Thereafter they ranked as Brahmans, but were regarded as inferior, and the name Bhúinhár was given to them, because they were the ordinary 'people of the land.' (Suppl. Gloss., I.—23.)

Cases may be cited in which clans whose common source was clearly one and the same are now found divided into two sections, *Clans that are partly Bhúinhár, partly Kshatri.* to one of which the name Bhúinhár is given, while the other is called Kshatri. Prominent among these are the following: (1) The Gargs of Atharahá and Didárganj, tappas of parganah Máhnl. They all claim descent from the same ancestor, but one party are Bhúinhárs of the Gurg *got*, the other Gargbansi Kshatris of the same *got*. The traditions of both sections, while differing in other respects, point to a time when their ancestors took service with a Rajbhar chief, named Asaldeo. The loss of caste, which each section admits to have taken place as regards the other, is ascribed to improper marriages since their settlement in Máhnl. (2) The Donwárs of the Batas *got* in parganah Man, and in the east of parganah Muhammadabad, some of whom are Bhúinhárs and some Kshatris, admit descent from common ancestors. In each section the traditions go back to one Mainur Bhat, of whom the following account is given in the settlement report:—

"The origin and birthplace of Mainur Bhat are not stated in the legend of his life. Leaving Benares in search of a kingdom, he settled first at Kankrádih in parganah Nathúpur in this district. By a woman of inferior race he there begat a son, who was the ancestor of the Mals, a class of Kumbís who still hold part of the parganah. Crossing the Gogra, Mainur Bhat overcame several Rajbhar chiefs and added much to his territory. He there begat three sons: by a Kshatri wife, Bisusen; by a Bhúinhár wife, Balkal; by a Brahmin wife, Nagsen. From the first are descended the Bisens of Salempur Majhauí (*got Batas*), from the second the Bagam-chiá Bhúinhárs of Tankul and Kowári (*got Batas*), from the third the Misrs of Peási (*got Batas*). All four sets of Mainur Bhat's descendants accept the legend which, if it has any substratum of fact at all, shows that Mainur Bhat lived in days when the prevailing laws of caste were still unknown, or were not acted upon in these remote regions."

The Bisen rája of Salempur Majhauí (in Gorakhpur district) is said to repudiate any connection with the Donwárs of this district. The Rájput section is of little consideration among Rájputs; the other section ranks well among Bhúinhárs. The tribal traditions of the latter point to the neighbourhood of Delhi as their place of origin; the Rájput section say they came from Don Daranli in Súran.

(3.) The Sarpakariás (called Sirphakariás in the census table) are a small clan of the Bháradwáj *got* in the north-east corner of parganah Muhammadabad and south-east corner of parganah Ghosí. Part (those of Múngmas) call themselves Bhúinhárs, and part (those of Indúrá) Kshatris.

(4.) The Birwárs of parganahs Sagri and Muhammadabad, of the Kasyap *got*, who are similarly divided, form large communities, but they do not rank high among Bhúinhár and Kshatri clans. Although the sections known respectively as Bhúinhár and Kshatri Birwárs deny any connection with each other, their

neighbours regard them as of one stock. A reason for the belief, in addition to community of name, got, and locality, is the fact that, at marriage and other feasts, both of them refuse to take from their hosts or to offer to their guests broken cakes of pulse (*bará*). The origin of the custom is said to be that, at a feast to which a number of Birwárs had been invited by another clan, their treacherous hosts, on the password *bari khandá chaláo* being sent round (*khandá* means a sword as well as broken), slaughtered the Birwárs. The name of the clan is possibly connected with this custom. The Bhúinhár section have no traditions as to their ancestry; but the Kshatrí section say that they are Tomars, and were led from Bernagar, near Delhi, into these parts by a chief named Gárákdeo, who lived, they say, from 1393 to 1512 *sambat* (1336 to 1455 A.D.) Mr. Reid, however, regards this story with its dates as one concocted by the bards, for the Gárákdeo who figures in other traditions, as a powerful chief in the north of the district, seems to have belonged to the age of the mud-forts and Rajbhars. If really Tomars, these Birwár Kshatrís have lost rank by emigrating.

(5.) The Sakarwárs in Úchgiôn and Beluáðíh of parganah Nizámahad, and in Mubabbatpur of parganah Muhammadabad, are Kshatrís; but in Umrpur of parganah Karyát Mittú are two or three families of Sakarwár Bhúinhárs, the remnant of a community which once held Behrozpur of parganah Muhammadabad and other villages in the neighbourhood of Beluáðíh. The got of both the Bhúinhárs and Kshatrís is Súnskirt (from Sankaráchárj), and both state that their ancestors emigrated from the west. The Kshatrís ignore the Bhúinhárs; the latter allege that both are of one and the same stock, and the traditional belief among their neighbours is that the latter's story is true. (6) The Gautams of parganah Nizámabad have similarly two sections. The Kshatrís ignore the Bhúinhárs, and say that they themselves came from Argal. The Bhúinhárs allege that all are of one stock of Sarwariá Brahmans, the Kshatrís having assumed their present caste only when the ancestor of the rájás of Azamgarh became a Muhammadan and rose into power.

In the Settlement Report will be found a very full statement of the possessions of the Bhúinhár clans, which is too long to be quoted and scarcely admits of condensation. The names of the clans whose possessions are described include those mentioned above and some others. They are the Birwár (or Bilwár) clan (*got* Kasyap) of Sagrí, Muhammadabad and Ghosí parganahs; the Dunwár or Dnnwár<sup>1</sup> (*got* Batas) of

<sup>1</sup> These Dunwárs are sometimes called Rainíá from Rainí, a village of parganah Muhammadabad, in which they state that they first settled. They claim connection with the Dunwárs of parganahs Zamániah and Zahárahad in Gházípur, and with those of Bisārā and Sarisā in North Behár.

tappa Bardá, parganah Deogáon, tappas Ohhitpur and Nasrulláhpur of parganah Muhammadabad, and parganah Mau Náthbanjan; the Bháradwáj<sup>1</sup> (*got* of the same name) of tappa Sháhpur in parganah Deogáon, and parganahs Ghosi, Muhammadabad and Nathúpur; a second stock of the same name, but having no connection with the last, in tappa Guzará of parganah Nizámabad; the Gautam (*got* of the same name), who are divided into three principal sets—two settled in the south of Nizámabad and the third in tappa Chenchul of parganah Sagrí; the Bhirgbans (*got* Bhárgu), in tappas Kothá and Guzará of parganah Nizámabad, with an off-shoot in Sagrí and Muhammadabad parganahs; the Garg (*got* of the same name), already mentioned, of Nígun and Karyát Mittu; the Kurhanián<sup>2</sup> (*got* Kasyap) of Ghosi and Nathúpur parganahs; the Sándil,<sup>3</sup> (*got* of the same name) of parganah Ghosi, and the Sabranián (*got* Sábiran) of tappa Simri in parganah Ghosi.

The Rájput clans, with a total of 100 members or more, returned as represented in the Azamgarh district in 1881, were the following<sup>4</sup> :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Amdasa ...	150	78	Pikhit ...	636	292
Amethiá ...	131	53	Dighans ...	632	304
Bais ...	23,282	10,808	Duawár ...	2,436	1,188
Banáphar ...	143	69	Gaharwár ...	100	42
Bargayán ...	518	234	Gahlot ..	369	161
Barhiá ...	238	111	Gautam ...	6,756	3,183
Beohár ...	317	154	Hardwás ...	1,166	511
Bhirgbans ...	113	53	Kachhwáha ...	1,001	461
Birwár ...	4,533	2,076	Kákán ...	3,116	1,460
Bisen ...	7,277	3,367	Karmwár ...	3,153	1,491
Bishariá ...	95	38	Kausik ...	4,309	2,013
Chandel ...	5,470	2,479	Khirgbans ...	2,930	1,377
Chauhán ...	2,851	1,285	Kishtwár ...	131	46
Chowaria ...	98	52	Kunwar ...	331	151
Dastwár ...	134	56	Lathor <sup>5</sup> ...	602	281
Dichehhit ...	529	288	Monas (Maunas) ...	521	243

<sup>1</sup> Eighteen generations of this clan are counted back to one Gajádhar Pánde, who came from Chainpur Bhagwá (in the Saran district) and took service with a Suiri chief, whose lands his descendants now occupy. The different branches of the clan are shown in the settlement report (p. 44) in the form of a genealogical tree. From this it appears that there is a family connection between the Sháhpur Bháinháns and those of Tikári in Gayá and of Jirni in Benares.

<sup>2</sup> The origin of this title is not satisfactorily explained. To the ancestor of the clan, one Golhan Bhat, a Gujráti Brahman, rájá Banár is said to have given a grant of land where the clan is now settled. They count 13 or 14 generations to this Golhan Bhat. <sup>3</sup> Said to have sprung from Ráisú Rái, who emigrated from the neighbourhood of Dehli 25 generations ago.

<sup>4</sup> The list is identical, except as regards orthography, with the one printed in the census volume of sex statistics. The names have been generally spelt as they are printed in the settlement report, the census list being admittedly inaccurate in orthography. The spelling of the latter has been added in a few cases. <sup>5</sup> 'Rathor' in the census list is evidently a misprint.

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Naikumbh (Nikumb),	4,492	2,090	Sarpakariá (Sirphakariá).	690	314
Nunaug ...	1,140	514	Sengar ...	146	67
Nigahi ...	125	59	Setwár ...	126	55
Pachgoti ...	621	269	Singhel (Sanghel) ...	5,137	2,319
Pachpiriá ...	105	47	Sombausi ...	1,971	888
Pallár ...	1,290	567	Súrajbausi ...	294	138
Palwár ...	14,061	6,573	Surbanián (Surnaktán),	481	232
Parihár ...	591	285	Udmalia (Udbatia) ..	4,911	2,275
Patsúrma ...	100	43	Ujain (Ujen) ...	760	367
Pomwárs (Ponwárs,	1,268	602	Unspecified ...	285	143
Panwárs).			Specified clans with	5,608	2,160
Raghubansi ...	1,469	679	under 100 members.		
Rajkwár (Rekwár) ...	925	443			
Raktaur ...	2,427	1,111			
Rikhbausi ...	785	373			
Sakarwár ...	1,941	925	Total ...	124,667	57,943

It should be noted that the immediate object of this return was not strictly an ethnological one, but to ascertain the results of the measures for the suppression of female infanticide which have been in force since 1870. The results, regarded from this point of view, will be stated hereafter. Here we are concerned only with the traditions and distribution of the tribe. Concerning these matters fuller information could not be desired than we have in the settlement report, and the only embarrassment is how to summarize, without omitting important points, the elaborate accounts there given of the various tribes. The order in which they are noticed in the settlement report, where they are considered with reference to their landed possessions, has, for the sake of convenience, been retained here. Taken as a whole, the Rájput tribes hold more land than any other in the district, although there is no great chief or large proprietor among them.

The chief colonies of Bais Rájputs are those found (1) in tappa Kúbá, parganah Deogáon and taraf Utrahá, parganah Belhábáns; Bais (2) in tappa Chauri, parganah Deogáon; (3) in taraf Daklinhá, parganah Belhábáns; and (4) in tappa Haveli, parganah Ghosí. The first of these colonies ranks above all the other classes of Bais in the district; but certain families among them have from various causes lost caste among their kindred. The traditions of their entrance into the district of Kúbá and Utrahá; are not uniform. One tells of a tribe called Sanghaiá, which was ejected by the Bais from the south of tappa Kúbá. Another ascribes the first acquisition of land in parganah Deogáon to the acceptance of service with a Muhammadan by the ancestor of the chief Bais family, and to the latter's succession to the lands on his master's death. The tomb of this Muhammandan,

Khawája Minhá, is still preserved at Mehnájpur, a place which evidently was named after him. The descendants of Mainpárdeo, the ancestor referred to, follow the Muhammadan fashion of fastening the breast-flap of the coat on the left side. The time of Mainpárdeo's arrival in these parts is given as ten or twelve generations ago. He was a contemporary or relative of Deonáth Rái, the ancestor of the leading Bais of Utrahá. Mr. Reid writes :—

“ The descendants of Mainpárdeo and Deonáth Rái stand in the front rank among the Rájputs of the district ; and in their physical appearance, dress, and manner, show signs of superior breeding. Till recently, they all, with the exception of all the families of Kalián Sáh in Kúbá and Shiurám Rái in Utrahá, and individual families in other branches, practised female infanticide. For generations the arrival of a Kshatrí marriage procession (*bárat*) had been unknown in some of their villages. Their communities are large, the land is much sub-divided, and while some of the sharers are very well-to-do, others are poor and are with difficulty got to pay up their revenue. Among the latter, the men of Lálman are notorious as bad payers of revenue. A good deal of the wealth of the former has doubtless been derived from the families whose daughters they accepted for their sons. As they kept alive no daughters with whom to give away dowries, whatever their daughters-in-law brought them was clear gain. The Bais have a very strong hold on their estates. In the early days of British rule some of these were sold by auction : but the auction-purchasers were never able to establish possession, and the estates were resold, either to the proprietors themselves or to some other powerful members of the brotherhood.”

The Bais of Chauri are descendants of Bháo Sinh, who settled at Dabhá-  
of Chauri and on 14 or 15 generations ago. They are said not to practise  
infanticide. The Bais of Dakhinhá, descendants of Míruk  
of Dakhinhá; Rái, are divided into four main houses. Mr. Reid thinks  
that probably this branch of the clan formerly went by an-  
other name and quotes an old rhyme alluding to the loss of caste. (*Settlement*  
*Report, p. 51.*)

The Bais of parganah Ghosi claim descent from Lákhan Rái, who with  
and of Ghosi. his brother Ghátam Rái settled here, it is said, 15 or 16  
generations ago ; the latter of these (and according to one  
tradition Lákhan Rái also) embraced Islám, but part of Lákhan Rái's family  
remained Hindu. An illegitimate branch of the family at Bháwanpur is distin-  
guished by the epithet *dhobia*. A Muhammadan branch of Ghátam Rái's  
family, the Patháns of Kárisáth, are similarly called *nauwás*, and are debarred  
from fellowship with other descendants. There are other detached Bais commu-  
nities and families, but none call for special remark.

The Dunwár Rájputs have been already mentioned in the description of  
Dunwárs. Bhúínhárs. Their chief settlements are in and near Mau,  
and they have one *mahál*, Bargahan, in parganah Deogáon.



They claim connection with the Dunwār colonies in the neighbouring districts of Ghāzipur and Ballia.

If classification by *gots* is a trustworthy guide, the title Bisen has been assumed (writes Mr. Reid) by tribes which are not of the same stock. The chief houses of Bisens in Azamgarh are—the Bisens of tappa Shāh Salempur, parganah Deogāon, the Bisens of tappa Athaisi in parganah Nizāmābād, the Bisens of Ojhauli in parganah Muhammadabad. All are distinct from each other. The first are of the Prāshar *got*; the second of the Bhāradwāj *got*, to which also the Bais Kshatrīs belong; the third of the Batas *got*, to which the Bisens of Majhauli in Gorakhpur belong. The following is the account of them given in the settlement report:—

“ The Bisens of Shāh Salempur have a pedigree of thirty-five generations, the genuineness of which no one is of course bound to believe. Their progenitor who first lived in these parts was Jaideo. Coming from Majhauli in Gorakhpur he settled in Hadā Dayālpur in tappa Shāh Salempur, having first driven out the Suirīs. From his two sons sprang the Bisens of mahāls Aswanī, Chhattarpur, Bhīrā, Gorehrā, Kurehar on the one hand, and those of Sarāwān, Andah, Girnar on the other. Of their mahāls, some which are permanently settled, and formerly belonged to Jaunpur district, are now held by the rājā of Jaunpur as auction-purchaser. In these the old proprietors still reside as cultivators, and as they have hitherto cultivated at easy rates, they are in as good, if not better, circumstances than those of the brotherhood who still hold their mahāls. In the latter the sharers are numerous and mostly poor.

“ The Bisens of Athaisi are said to be sprung from Lāl Sāh, to whom they count back eleven generations, and who is said to have come from Tikāri, a place near Delhi, and settled at Sehādāh in tappa Athaisi. There are four main branches of his descendants: (1) the house of Deo Rāi, to which belong the Bisens of Ailwal Mareā, Hīrāpatī, Baddūpur, Ukaurī, Mamarkhāpur; (2) the house of Dāsi Rāi, to which belong the Bisens of Sehādāh, Kamhānpur, Deoknri, Kishnāspur; (3) the house of Son Rāi, to which belong the Bisens of Sonpār and other villages in tappa Bihrozpur of parganah Muhammadabad; and (4) the house of Bher Rāi, to which belong the Bisens of Chakrā in the permanently-settled parganah of Bhādon. Part of the house of Son Rāi has become Muhammadan, and is represented by the Zamīndārās of Fakhruddīnpur, who form a prosperous community. The Hindūs of the house are nearly extinct. Sonpār, their ancestral village, is now in possession of Suiyīs; and only one family of Bisens, now tenants, resides in it. Both Deo Rāi and Dāsi Rāi hold a number of mahāls; but some of their best villages were sold for arrears of revenue in the beginning of the century, and are now held by the rājā of Jaunpur and others. The Bisens have among them a few well-to-do men; but as a body they can scarcely be called prosperous. An old blood feud divides the families of the houses of Deo Rāi and Dāsi Rāi into two factions. On one side are the men of Ukaurī, Mamarkhāpur, Sehādāh, Kamhānpur, Deoknri, Kishnāspur, and one family of Ailwal Mareā; on the other side are the men of Hīrāpatī, Baddūpur, and the rest of Ailwal Mareā. The bloodshed which caused the feud is said to have occurred in a dispute about a money allowance which was made to the Bisens for guarding the town of Azamgarh.

" The Bhoets of Ojhauli state that their ancestor in the sixth generation came from Batipar in Siba Jangpur and was established at Ojhauli by one of the rajas of Azamgarh. They hold several mahals, the chief villages of which are Ojhauli, Firozabad, Narain, Jalsimar, Doh, and Astarliha. The sharers in the mahals are numerous and are mostly all men of small means."

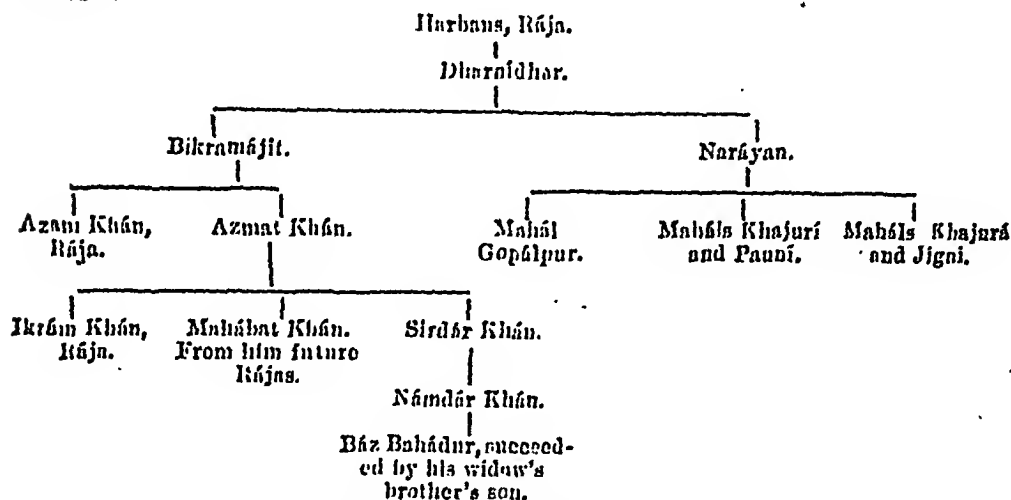
Hardwar Rájputs are found in tappa Khurson of pargannah Deoghaon; and a detached family of the same colony, which came originally, it is said, from Hardwar, holds the little village of Bilaisa near Azamgarh. This clan belongs to the Bháradwaj got.

The Kausik clan (not of the same name) has several colonies in the district, of which the chief are (1) the Kausiks of Chiwár, tappa Sonári, and of Kallcháláhi Unchágáon, tappa Haveli, in pargannah Deoghaon; and (2) those settled in pargannah Gopálpur. Both sets speak of themselves as belonging to the same stock, and as having descended from ancestors who emigrated from Golá Gopálpur in Gorakhpur. Chiuntá in pargannah Gopálpur is represented as their first resting place in Azamgarh. But there is good reason to believe (writes Mr. Reid) that the Kausiks of Chiuntá have not been very long in pargannah Gopálpur, and probably the advent of the Kausiks of Deoghaon preceded theirs. The latter are said to have dispossessed the Suirs; the Kausiks of Gopálpur supplanted the Ujen Kshatriis, a few communities of whom still reside in the pargannah. And an independent tradition assigns to the Gopálpur Kausiks descent from three brothers who came from Barágáon in Gházipur to reside among the Ujens. The distribution of the Deoghaon Kausiks who are descended from Kuspál, and of the Gopálpur Kausiks whose descent is traced from Gopál, is explained in the settlement report by the aid of genealogical trees.

Besides these, there are Kausik Rájputs in the south of pargannah Atraulia, whose remote ancestor, Dhángdeo, is said to have come from the west along with or before the ancestors of those just mentioned.

Of Gautams, the most important branch in this district is that from which the rajas of Azamgarh are said to have sprung. Like all Gautams, they state that their forefathers came from Argal; but how or why, legend does not tell. Their pedigrees do not reach back for more than ten or eleven generations, and cover only the period following the rise of the family of the rajas of Azamgarh. If the ordinary accounts of that event, however, are to be believed, the Gautam clan was at the time well-established at Mehnagar and in its vicinity. The present tribe is divided into several branches. First is the branch to which the rajas of Azamgarh and the Pathán Bábús of Sidhári belonged, and which the Hindú Bábús of

Gopálpur, Khajurí, Pauní, Khajurá, Jigni still represent. A table showing the connection of the main families of this branch with each other is appended, from which, however, childless persons and intermediate generations have been omitted :—



From two brothers of Harbans, Jinnaráyan and Karag, the Gautams of Dharwára Daulatabad in parganah Chiriákot and of Godhaurá in parganah Karyát Mittú respectively trace their descent. But, besides these, there are members of the clan in many villages of parganah Nizámabad, who probably belong to the same stock.

The Pathán rája of Azamgarh now holds very little land in the district, and of the Bábús of Sidhári mention will be made hereafter. They now hold by inheritance from the ancestors of the tribe no part of its original territory. Among the Gantam Hindus the house of Naráyan Sinh occupies the position in respect to the other branches that the houses of Mainpárdeo and Deonáth Rái do to the other Bais families of the district. They stand high among Rájputs and are said to have rigorously practised female infanticide. With the exception of certain families in Khajurí (notably that of Suphal Sinh) and Jigni, they are not well off. Much of the land of the poorer sharers, if it has not gone to outsiders, has passed into the hands of the richer families.

There is a separate small Gautam colony at Ládlápur in the extreme north-west corner of the district, whose founder, Báhar Sáh, came from Basti district eleven or twelve generations ago, and supplanted a Rajbhar chief of Basihá in Fyzabad district with whom he had taken service.

Besides these Gautam colonies there are several communities of Gautamiás in Azamgarh. They claim to be Gautams, but are not acknowledged as such by other Rájputs. Illegitimacy is not

alleged against them, and they seem to be Gautams who, from the inferior marriages of their daughters or other reasons, have fallen from a better status, or Kshatris of inferior stock who have adopted the patronymic of the more famous clan. All of them seem by tradition to connect themselves with Meh-nagar and its vicinity. The largest of their communities are settled at Lauhán in tappa Saifábád of parganah Deogáon, at Laudah and other villages in tappa Daulatábád of parganah Nizámábád; and in tappa Salemábád of parganah Chiriákot, which is known as Dasí or the tappa of ten Gautamiá villages. The Gautamiás of Lauhán are a very thriving community; those of Laudah are generally poor; while in tappa Salemábád, one family, that of Sachui, is wealthy, but all the rest have lost their proprietary rights or are in indifferent circumstances.

All the Chandels (*got Chandráin*) in Azamgarh trace their origin to Kaparhá in Jaunpur. There are a number of colonies of them in this district:—

- (1.) At Budarí and its vicinity in parganah Nizámábád.
- (2.) At Dábárá and its vicinity in parganah Nathúpur.
- (3.) At Kunji Bajahá in parganah Chiriákot.
- (4.) At Rájápur in parganah Muhammadábád.
- (5.) At Sutrahá in parganah Máhul.
- (6.) At Sumbhádh in parganah Máhul.
- (7.) At Shudnipur in parganah Máhul.

The principal houses are those of Rudarí and Dábárá, of whose traditions Mr. Reid gives the following account:—

"The ancestor of the Rudarí Chandels was Chitái Sáh, and from his sons who had issue sprang the families of Rudarí Khás, Gandhuf, Lachrámpur and Bhanghá Chandels of Rudarí in tappa Pharihá, and a fifth family (known as Mainpár Singh) which, in the time of the earlier rájas of Azamgarh, turned Muhammadan and transferred its residence to Meh-nagar, but still possesses the village of Mainpárpur in tappa Pharihá. One tradition asserts that Rudarí and its neighbourhood were occupied by Muhammadans before the Chandels held it, and the remains of tombs and a mosque at Rudarí bear this out. Some of the villages which the Chandels held are now in possession of other persons, and none of their existing communities are very prosperous. There is little feeling of kindred among them, and the two main *patils* of Rudarí Khás are separated by an old blood feud. The office of Chaudhri of the tappa, which one or two of the Rudarí families claim to have held under the native government, was conferred upon them by a *sanad* of very recent date and little validity.

"The ancestor of the Nathúpur Chandels, after leaving Kaparhá, settled at Chaurádhí and of Dábárá, near Kaparwár in Gorakhpur. His descendants remained there for several generations, but were eventually attacked and overpowered by the Baisens of Majhanli; and the sole family that escaped took up its residence at Kothuában in parganah Nathúpur. After its occupation of Kothuában, the large alluvial tract which now lies along the north face of parganah Nathúpur was formed by the Gogra, and was taken possession of by the Chandels. Some of them still reside on the high land at Kothuában, but

their chief villages are in the alluvial country. There are three branches, the Chandels of Dúbárfi Khás, those of Mittúpur, and those of Kunwarpurwá, Niwádá, and Barohá. Between the Chandels of Dúbárfi and those of Nawádá and Kunwarpurwá there is a blood feud. According to a letter of the Board of Revenue it appears that the turbulence of the Chandels of Dúbárfi procured the district the honor of a separate administration. The chief branch was that of Dúbárfi, and its members were powerful and well-to-do. Their estate—a permanently-settled one—was exceedingly profitable; so much so that, according to a story current in the neighbourhood, the rental of Dharmpur, one of their mauzas, which amounted to Rs. 2,400 a year, was, in terms of the mauza's name, set apart to meet the expense of dieting strangers and Brahmans, and for similar purposes. The Dúbárfi estate was once sold for arrears of revenue, but it was restored to its proprietors; and not till 1857-58, when some of their people were guilty of acts of violence and robbery, did misfortune overtake the proprietors. Five out of the six *patils* were then confiscated, and were afterwards conferred by Government upon the family of Mr. Venables. The other *maháls* of the Chandels are not very prosperous. All of them suffered from the ravages of the Gogra from 1867 to 1872, and outsiders have acquired possession of considerable shares in some villages."

The Sakarwár Rájputs call themselves Gadiá, an appellation derived by themselves from an ancestor whose real or nickname was, (they say) Gád, a word which is said to mean "afflicted with chronic sickness." He resided at Sikrígárh, a place near Lahore, from which their more immediate progenitors emigrated; while another branch of their clan moved into the hills, and are known as Parbatías. Having dispossessed the Suirís of their fort at Unchágáon in parganah Nizámabad, the ancestors of the Sakarwárs settled in its neighbourhood. There are two main branches of the Sakarwárs. To one belong the proprietors or ex-proprietors of Unchágáon, Saráfi Sádi, Jorinámi, Bilnádi, Shimbhúpur, Jairámpur, and Sidhári; to the other the proprietors of Mubabbatpur, Bhataulí, Daulatpur, Wajuddínpur, Bihrozpur, and Khímaupur. The Unchágáon family is now not admitted to fellowship by the rest of the tribe. In a few of the *maháls* the proprietary right is now held wholly or in part by other persons, but the Sakarwárs still possess most of them. The largest and strongest community is that of Mubabbatpur.

The Dichchhit clan (*got* Kasyap) is returned in the recent census separately from the Dikhit. Professor Wilson (*Glossary* s. v.) thought the names were identical, and that both were corruptions of *dikshita*, meaning in Sanskrit 'initiated'. According to him the name is most appropriately given to Brahmans, and is the title of one of the sixteen branches of the Kanaujiá tribe, while it is also borne by some families of Marhatta Brahmans. Elliot gives both clans separately. Sherring describes but one clan under the name Dikshit. Mr. C. A. Elliott, in his *Chronicles of Undó*, has given a long account of their traditions; but has not noticed the two names, or else his intention was only to describe the Dikhit branch. His account of their traditions

has been summarized in Mr. Sherring's work. Something has been said regarding this clan in the Cawnpore notice (Vol. VI., p. 49) and in that district they are described as having obtained their settlement by a grant of villages formerly in the possession of the Meos, made as a dower to a Dikhit named Ghátamdeo, who married a daughter of the Gantam rája, Rikli, of Argal. There is no doubt that this clan has retained but a small portion of the territories it once possessed. The desire for separate ownership seems to have led to the splitting up of the widespread dominion to a part of which (in Oudh) the name Dikhlthiáná was applied. This Mr. Sherring describes as extending from Oudh, southwards to Bundelkhand, and eastwards to Gházipur. Reverting to the representatives of the clan in this district, the Dichchhits, according to Mr. Reid, seem to have no certain antecedents. "Their first station was at Tári in parganah Karyát Mittú, in which, however, they have been superseded by the Gantams of Gopálpur (tappa Daulatábád). The chief existing maháls of the clan are Gambhírban and Díhá in parganah Nizámabad, and Khudwal, Kishnupur, and Patauhán in parganah Karyát Mittú. They once possessed the mahál of Baraurá in Karyát Mittú, which now belongs to Gantams of Khajuri, and the ex-proprietors cultivate a large part of its area as tenants. Each of their maháls contains several villages, but the number of coparceners is large. There are two small communities of Dichchhits in tappa Khánpur of parganah Muhammadábád. They represent themselves, with apparent truth, as being the remnant of a colony which once held twelve villages. Of most of these they were forcibly dispossessed by the Birwárs many generations ago." (*Settlement Report*, p. 57.)

The Gargbans clan (*got* Garg) has already been mentioned as having a Bhúínhár branch. It is descended from two of the four sons of Chakkar Sáh, and for many generations held, either apart or in common with the Garg Bhúínhárs, several maháls [Surhan, Lasra Kalán, Lasra Khurd, and other villages] in tappa Atharahá. The proprietary right in some of the separate maháls of the Rájpüt branch is now lost to it, the maháls having been settled in 1802 with the rája of Máhul, sold by auction for arrears of revenue, and purchased by the rája of Jaunpur and others, whose descendants still hold them. In a few villages the Gargbansís still retain proprietary possession. An important offshoot of the tribe, the Surhaniáns, is now resident at Nainjor, Karkhiá, and Raunápár on the banks of the Gogra in tappa Khás of parganah Sagrí. They derive their name from Surhan in parganah Máhul. The tradition of the Surhaniáns is that, their ancestors having aided the rája of Azamgarh in killing a notorious dacoit, they

Gargbans.

were rewarded with a grant of land in the newly-formed alluvial lands where their descendants are at present settled. Six or seven generations have passed since then. The proprietors of Nainijor (called Bábús) are a strong community; they have a number of villages, and though subject to the vicissitudes which the irregular action of the Gogra causes, are on the whole well-to-do. At Rapainpur, in the high land of pargannah Gopálpur, is a small colony of Surhaniún Gargbansís. How they came there is not clear, but they are of the same stock as those of pargannah Sagrí. The villages which they held were sold for arrears in 1806, and are now the property of Bábú Durgá Parshád, the heir of the auction-purchaser; but the Surhaniúns have remained as cultivators. At Nandaulí, in tappa Pharíhá of pargannah Nizámabad, are Gargbans Kshatrís who also assign their origin to Surhan. If they ever held proprietary rights in Nandaulí, they lost them, and the village now belongs to the Kázis of Nizámábád.

The chief colonies of Sombans Rájputs (*got* Bhaíúbágir, Bhaíúgirt, Bhárgú) are (1) the Palwárs of pargannahs Kauriá and Atrauliá, and (2) the Karinwárs of pargannahs Sagrí, Ghosi and Muham-madáábád. The following is the account of these clans given in the Settlement Report.—

“The Palwár Sombansís are the largest clan in the district, and they occupy also an extensive area in Fyzabad district. Their common ancestor is (1) Palwár Sombansís named Burhdeo or Patrájdeo. Coming from the west (Sándi Páli), he is said to have settled at Bandipur in Fyzabad, and thence, under the blessing of a Muhammadan saint of Surhurpur, to have conquered the Rájbhars and extended his dominion over the territory now inhabited by his descendants. The Palwárs of this district count back fifteen or sixteen generations to Burhdeo. From him sprang four houses: (1) the Rájghar, which is represented in this district by the Palwárs of pargannah Kauriá and of the north and east parts of the present pargannah of Atrauliá; (2) the Ahiriniáns, who are nearly extinct in this district, being represented only by a single family in the village of Ahimulá, but who formerly possessed the estate of Marnán Pakrí, now held by certain families of the Rájghar; (3) the Bhuriniáns, who are represented by the Palwárs of Dádar, Gopálipattí, Bhatani, Ajsará, Bhadeorá, Lohrá, and other maháls in the west of pargannah Atrauliá; (4) the Dauliáns, whose chief seats are at Bandipur and Tighra in Fyzabad, and who are represented in Azamgarh only by the Palwárs of Faridpur and a few other villages in tappa Powai of pargannah Máhul.

“The Rájghar is divided into two parties, the one consisting of the Palwárs of the north portion of pargannah Atrauliá, who are known as the Palwárs of Atrauliá, the other consisting of the remaining families of the Rájghar. A blood feud, which arose from a dispute regarding the transmission of certain estates of the former party in the female line, is said to have caused the faction. Again, certain families of the latter party bear the title of Kunwar: the legend respecting which is, that once on a time the whole Palwár clan resolved upon making the head of one of their families rája of the clan. But before the insignia of office were bestowed, the rája designate and his friends exhibited such arrogance towards his caste fellows, that the latter, changing their minds, refused to carry out the design. The rája designate, however, was still called Kunwar, and his descendants retain the title.

"In zila Fyzabad some of the Palwár families have established *talukas*, but in Azamgarh their estates are all held by coparcenary communities. In the latter half of last century efforts to establish a *taluka* were made in the Atrauliá branch of the clan by Bujhánwán Sinh of Nariánw. He, and after him Balwunt Sinh, his son, and Avatár Sinh, his grandson, held settlement of a large number of villages in the north part of his own pargana, and, it is said, of villages in parganas Gopálpur and Sagri also. But a year or two before the cession of the district, Avatár Sinh was guilty of default in his revenue and of resistance to the nawáb wazir's officers so serious that the contingent stationed at Azamgarh under Colonel Sir Evan Baillie had to be sent to eject him. After the cession he appeared before the English Collector and paid the revenue for 1209 fasli. But at the first triennial settlement (1210-1212 fasli) the *taluka* was broken up, and engagements for the revenue were taken from the village proprietors. These were renewed at the second settlement. At the third settlement the village proprietors refused to engage at their old jamas; and on the family of Avatár Sinh offering a large increase in the revenue, it was restored to its former position. But the opposition of the village proprietors, which seems, much to the displeasure of the Board of Commissioners, to have been fostered by injudicious interference on the part of the collector with the affairs of the *talukadars*, was too strong for the latter. Their revenue fell into arrears, and in 1811 it was found necessary to cancel their engagement and to conclude a settlement with the village proprietors, who had in the meantime offered to discharge the arrears and pay an enhancement on the *jama* engaged for by the *talukadars*. The descendants of Bujhánwán Sinh still reside at Nariánw. They hold shares in one or two maháls in the pargana, and are in comparative poverty.

"Being a large tribe, and having among them a strong feeling of clannishness, the Palwárs have always had a great reputation for unruliness. During 1857-58 they were led into attacking and opposing the officers of Government, and their side of the district was the only one that was seriously disturbed. When the district was annexed in 1802, certain Palwárs, resident across the border in Ondh, attempted to make disturbances in pargana Máhul; and instigated by them, the Bauriulá Palwárs of Gopálipattí in pargana Atrauliá openly resisted the tahsildár. A company of sepoys under a European officer had to be sent to dislodge them from their forts; their estate was confiscated; and in order to maintain the collector's authority in the neighbourhood, a small detachment was kept at Gopálipattí for several years. Stories are told of how the Palwárs used to resist the officers of the native government, and in connection with one of these the ruins of the fort and town of Garhá Haidarpur, close to Ahiraulá, are pointed out. It is said that certain Palwár defaulters of Shimbhápur having been seized and murdered by the native officer stationed in the fort, the whole clan rose, attacked and took the fort, murdered all the officials they captured, and plundered the town, which has since been deserted.

"The Palwárs still hold most of parganas Kauriá and Atrauliá, and some villages near the borders of those parganas in pargana Gopálpur and in tappas Guzára and Dubaitha of pargana Nizámábád. It could scarcely be expected that their estates should escape sale for arrears of revenue in the earlier part of our rule. Some of the estates that were sold have either gone back to the original holders or have been taken over by other branches of the clan; but several are still held by the representatives of the auction-purchasers. Among these, the most notable are the large maháls of Gahji in pargana Kauriá, and Nariánw in pargana Atrauliá, which are held with difficulty by the rája of Jaunpur; the large mahál of Lohra in pargana Atrauliá, which belongs to Bábu Dúrgá Parshád of Gorakhpur, the grandson of Kanhaiyá Lál, the auction-purchaser; and the mahál of Laharpár, better known as Páshipur, in pargana Kauriá, held by a Bengali, whose grandfather bought it from the auction-purchaser.



As a rule, the Palwár communities are large, the shares of land small, and many of the coparceners are poor. There are no maháls in the district, from which the revenue is for these reasons collected with greater difficulty than in Shimbhúpur Khás, Shimbhúpur Púr, Bákarkol Arnsá, and Bazídpur in parganáh Kanriá. A few families among the Kunwars have larger properties than most of their neighbours, but they seem not to be much the better for that.

"The Karmwár Sombansís are divided into four houses: (1) the Karmwárs of Meghai, Narhan, Kothá, and Harai Ismáílpur in tappa Bilári of parganáh Sagrí; (2) those of Kathiári, Karnpur, Sarbaspur, Bojhí in tappa Kurahaní of parganáh Ghosí, and Pándar Kundá in tappa Kukunár of parganáh Sagrí; (3) those of Birmán in tappa Birmán of parganáh Sagrí, and Gunjarpár, Sonábar, Naithí, and Bind in tappa Bihrozpur of parganáh Muhammadábád; (4) those of Kamálpur in tappa Havelí of parganáh Muhammadábád. They hold a considerable, though somewhat disjointed area, which, they allege, was taken possession of by their ancestors, who came from Sándí Páli to aid Rája Gárákdeo of Dhanchhulá in fighting the Rajbhars. Most of their maháls are still held by the Karmwárs. Their communities are populous. Some are fairly prosperous; in others, outsiders have acquired rights by purchase; and in two or three the old proprietors either have been or soon will be altogether sold up."

The Ujain Rájputs (*got* Saunuk) hold four or five maháls in parganáh Ujains. Gopálpur—Gopálpur Khás, Mahuí Rúdpur, Ausánpur, Bhagwánpur. They are unable to give any account of their early history, but say that sixteen generations have passed since their ancestors entered the parganáh. They once held the greater part of it, but were obliged to give way to the Kausiks. Their communities are fairly well-to-do.

The Chauháns (*got* Bach) are represented by only one important branch in Chauháns. Azamgarh—the Chauháns of Bhagatpur and other villages in tappa Akbarpur, and the Chauháns of Chhaprá and other villages in tappa Bilári of parganáh Sagrí. The account of them in the Settlement Report is as follows:—

"Their ancestor is said to have come from Sambhal sixteen generations ago, and to have settled at Holpur in tappa Akbarpur. From him sprang two houses. One of these is represented now only by the Chauháns of Jalálpur in tappa Akbarpur, who no longer hold proprietary rights. To the other belong four families: (1) the Chauháns of Gaddápur; (2) those of Baihári and Jagjíwanpur; (3) those of Bhagatpur, Palí, and Baijúsar (now in parganáh Gopálpur); (4) those of Chhaprá, Sálepur, Bhatauli, Amrohán, Rasáulpur. The Chauháns rank well among the Kshatrís of the district, and were suspected of practising female infanticide. Their communities are populous but generally fairly prosperous; and there are among them a few families of considerable wealth, who in addition to their shares in ancestral villages have acquired property in other maháls."

Unconnected with the foregoing are the Chauháns of Látghát in tappa Chenchul of parganáh Sagrí. They are the descendants of three brothers, who were hired to fight and kill Maniár Rái of Jokabará by the Bhúinhárs of Bardíba and Muhammadpur, and are said to have retained possession of Látghát and eleven subordinate mauzas. Most of these are now in possession

of the Bhúinhárs of Bardíhá, and two or three have been purchased by outsiders. Látghát and Bagharwá are the only villages now held by the Chauháns. The latter are apparently of inferior stock, and are not acknowledged by the Chauháns of Bhagatpur and Chhaprá. There are detached Chauhán communities in other parts of the district, for example, at Khetápattí, Sangrámpur, and Amgáon in parganah Máhul; but they do not call for special notice.

The Rahtaurs (*got Sándil*) in this district seem to have sprung from one stock, the founders of which, displacing Rajbhars, settled at Panrarí Pránpur in tappa Akbarpur of parganah Sagrí, it is said, nineteen or twenty generations ago. Their chief maháls are—(1) Panrarí Pránpur, Barnapur, Jagdíspur, Piprahá, Chalákpur, and Farídpur in tappa Akbarpur, and Baghláwar in tappa Khás of parganah Sagrí; (2) Amwári, Harsinbpur, Pansabdá, Chingaipur in tappa Birmán of parganah Sagrí, Diliá Páhi in tappa Bihrozpur of parganah Muhammadábád, and Lakni Mutárakpur in tappa Simri of parganah Ghosí. There is also a detached family at Chakwára, tappa Daulatábád, parganah Nízámábád. Into a few of their maháls purchasers have intruded, but most of them are still held intact, and the communities are fairly prosperous.

The Birwárs (*got Kasrap*) have been already referred to among the Bhúinhárs. Their pedigree contains fourteen or fifteen generations. The Sagrí Birwárs are known as the house of Dhan Sinh; the Muhammadábád Birwárs as the house of Páté Rái. Both are said to have acquired their lands by conquest; the house of Dhan Sinh from a Teli rája of Sagrí, the house of Páté Rái from a Rajbhar chief who held a large territory and the strong fort of Garhwá in tappa Khánpur. One family of the house of Páté Rái are Muhammadans, namely, the Birwár Patháns of Máhpur. They give no very certain account of the reasons for their change of creed, but it is said to have taken place in the times of the sultáns of Jaunpur, and apparently followed disputes with other families of the tribe in which the Máhpur family, being worsted, had to supplicate the interference of the ruling power. A number of villages that once belonged to the house of Páté Rái have long been held by Milkís, and villages that belonged to certain families of the tribe have been absorbed by stronger families. But the Birwárs of parganah Muhammadábád still hold a considerable area in proprietary right. Their communities are not generally very well-to-do, but there are among them a few rich families.

The Udmatíá clan (*got Batas*) is said to have once held a hundred and fifty-six villages in the north of parganah Muhammadábád and south of parganah Ghosí, and it is still a large clan.

The following is the account of it given in the Settlement Report :—

"Its ancestors, inhabitants of Udaipur, are said to have come from the west fifteen or sixteen generations ago with one of the early Muhammadan emperors, and to have taken up their abode permanently in the neighbourhood of Bhíra Indpur in tappa Nandwán of parganah Muhammadábád. The extensive mounds (*díhs*) at Bhíra are said to be the ruins of the Rajbhar town and fort which they destroyed ; and the graves (*ganj. shahídán*) of the Muhammadan soldiers, who were sent to aid them in the fight and were killed, are also pointed out. From Bhíra Indpur the clan spread over the surrounding country. There are now five branches of it : (1) the Udmatías of Kundá Kucháí in parganah Nathúpur, who hold one mahál only, which they are said to have acquired by murdering the previous Milkí proprietor ; (2) those of Lílári Bharaulí in tappa Haveli, parganah Ghosí, whose proprietary rights have been snppressed by Gaur Káráths (kánúgos of Ghosí) ; (3) those of Dhávaríasáth, Kurthi, Koprá, and other villages in tappa Nandwán of parganah Muhammadabad, who still hold several maháls, and though numerous, are generally in tolerable prosperity ; (4) those of Bhadínr, Bárá, Barbojhi, Itaurá, Siá-bastí, and other villages in tappa Walídpur, and of Bhíra Indpur, Nandwán Saráí, Fatilpur, Hamídpur, and other villages in tappa Nandwán, of parganah Muhammadábád ; and of Punápár, Pewá, and other villages in tappa Kurahani of parganah Ghosí ; (5) those of Yakúbpur Dhataulí in tappa Kayár of parganah Muhammadábád, who still retain their maháls.

"Part of the fourth branch, which holds a large number of maháls, are now Muhammadans. The story given of their conversion is that in the days when there was chronic warfare between the Udmatías on the north of the Tons and the Singhels on the south of it, the former, being on one occasion hard pressed, sent one of their families to Jaunpur, where the Sharkí sultáns then reigned, to ask assistance. The deputation, embracing Islám, got assistance, and with it the Udmatías were able to drive back the Singhels. The latter clan then sent one of its families to Jaunpur, where by changing its creed the deputation induced the sultáno to arbitrate between the clans. The result was that the Tons was fixed as the boundary between them ; but in reward for the prior acceptance of Islám by one of their families, the Udmatías were allowed to retain Yakúbpur Dhataulí, which lies within the territory of the Singhels. The Pathán Udmatías now hold several maháls—Bhíra Indpur, Nandwán Saráí, Fatilpur, Hamídpur, Masuán, Bībipur. They are mostly well-to-do, and rank well among the Nau-muslims of the district. The Hindu families of this branch of the clan are very numerous. In a few of their maháls the greater part of the land has been transferred to outsiders, but most of the maháls still remain with the Udmatías."

The Dikhitwárs (*got Kasyap*) of tappas Khánpur and Dharwára of parganah Chiríákot had numerous maháls, but the proprietary possession in some of them have passed to auction-purchasers, and where this is not so the sharers are very numerous and generally poor.

Of Kákáns (*got Bhárgú*) there are two colonies, one in tappa Haveli of parganah Chiríákot and the other in parganah Nathúpur.

Kákáns. The ancestor of the first colony, Laikam Deo, came, it is said, from a place called Kapri Kedár, somewhere in the west, and overcoming the Suirís, settled in the neighbourhood of Chiríákot. Their territory comprising eighty-four villages, was called Chaurási, by which name tappa Haveli of parganah Chiríákot is still known, just as tappa Salemábád is known

as Dasí of the Gantamiás. The Kákáns of Nathúpur are apparently an offshoot of the Chiriákot colony. They claim to have held the whole of the south part of parganah Nathúpur, containing fifty-two villages; but their territory has been encroached upon by other tribes, chiefly by the Barhanián Misrs.

The Parihárs (*got* Kasyap) are now settled in tappa Bihrozpur. They claim kindred with the Parihárs of Gházipur. The Singhels (*got* Kasyap) say they came originally from Siraunj and first settled in Bheri Tál in Gorakhpur. They are now found in tappa Kayár of parganah Muhammadábád. They

were formerly a powerful clan, their territory extending up to the Tons and the site of the present town of Muhammadábád. During the early part of our rule they gave much trouble, those of Kájlhá being particularly turbulent. They have paid the penalty, as a clan, by the loss of many of their estates.

The Naikumbhs (*got* Bashisht) of parganah Muhammadábád (whose ancestors came from Karákat in Jaunpur), and the Raikwárs (*got* Bháradwáj), whose ancestors came from Oudh, are also important tribes.

Among Kshatris who hold small estates and call for no special notice, but who have evidently been settled for some generations in the district, it will be sufficient to name—(1) the Nandwaks (*got* Kausil) of Rendá, Pithaurpur, and Imiliá in parganah Nizámábád (their ancestors were brought from Mariáhun by one of the early rájas of Azamgarh); (2) the Bachgotís (*got* Bach) of Arará in parganah Nizámábád (who claim to be the descendants of Asaldeo); (3) the Pommárs or Ponwárs (*got* Kundil) of Majhgáwán in parganah Nizámábád and Pakrí Buzurg in parganah Ghosí; (4) the Gaulots or Gahlots of Chandesar in parganah Nizámábád; (5) the Bargaiyáns (*got* Bháradwáj) of Fakhanpur in parganah Mákul; (6) the Parsariás (*got* Prásand) of Shakarkola in parganah Atrauliá (the proprietary right in their villages now belongs by auction-purchase to the rája of Jaunpur); and (7) the Raghubansís (*got* Kasyap) of Mahuwán in parganah Muhammadábád.

The small number of Banias (5,674) at the recent census, compared with the number (42,536) returned in 1872, is owing chiefly to the exclusion from the recent returns of the large class of Kándús, who account for 31,609 of the 1872 total. No sub-divisions are given in the recent census report, although they were recorded in the schedules, and those of the 1872 census report are admittedly worthless. In the settlement report 13 classes, most of which are usually included among Banias, have been specified as the trading castes. These are—in the order of their

presumed numerical importance—Kāndu, Baranwār, Agārwalā, Agrahri, Nāik (called also Baunās, who are really Banjārās, but claim to be Brahmans), Khatri, Kasaundhan, Rastogi, Umar, Kasarwāni, Golwārā, Mārwarī (including Brahmans and other castes) and Kharwārā. All except the four first had less than a thousand members in 1872 and the four last, less than 50.

Following the order of previous notices, it will be convenient to give a list of the remaining 'principal Hindu castes' according to the recent census classification (Bhūfubārs mentioned above being included among them and not among Brahmans), and the occupation usually followed, or other note to identify them, has been added. What the census returns describe as the '38 principal Hindu castes' are such as in the united province (North-Western Provinces and Oudh) had a total population of 100,000 and upwards. A different classification—and one that in most respects appears preferable—will be found in the Settlement Report (Appendix No. IV., table I.), which divides the Hindu population into five orders, high trading, religious, cultivating low, and other castes. The names in brackets, immediately following those of the castes, are names under which some members of each were enumerated at the 1872 census. [Some other local names of castes, which have been included in census form VIII., will be found in Appendix 12 to Mr. White's Preliminary Dissertation in the 1881 Census Report] :—

Caste.	Total population.	Females.	Caste.	Total population.	Females.
Ahar *cattle-breeder ..	207	9	Kalwār, distiller ...	18,592	9,237
*Ahir (Makhanā), cowherd ..	253,229	121,570	Kāyās h (U.-āo) scribe ...	15,317	7,746
Bachāi (Kharādī, Kuka), carpenter ..	9,960	4,773	Khatik (Chik or Chikwa) pig and poultry breeder ..	4,866	2,333
Bhangī (Hela), scavenger ..	39	15	*Koi or Kōri Kōli weaver ..	61,501	31,134
*Bhar, agr. cultivator ..	77,942	38,497	Kombār (Kangar, Kūragar, Kūhitar) potter ..	25,357	14,742
Bhāt (Jā n, Jāchak or Jājak Rajbhūt), genealogist, panegyrist ..	2,179	1,029	Ku mi (Kuchī, Kūān) landholder cultivator ..	37,342	17,337
Bhūinhār, landholder and cultivator ..	52,947	27,712	Lodh, cultivator ...	76	37
Bhurji, grain parcher ...	232	112	Lohār, blacksmith ...	27,171	13,031
*Chamar (Bhurat, Machī, Kāldī), skinner and leather worker ..	232,516	131,377	*Lomān (Shorāpā), salt extractor ..	55,506	28,423
Dhobi, washerman ...	14,214	7,122	Māli, gardener ..	1,878	624
Dom, bamboo basket maker, singer, dancer ..	1,319	612	*Mallh or Mawat (Dandia), bonaman ..	20,926	15,774
Gadarā, shepherd ...	8,353	4,078	Sāi, barber ..	15,227	6,700
Go-āliu (Ait and see separate list)	2,176	814	*Lās, fowler, watchman ...	10,677	5,002
Gūjar, landholder, agriculturist ..	1	1	Sandā, pilla d-silver smith ..	1,729	760
Jā, c. siverter ..	2	6	Jambhā (Barnā, betā-nā) ...	17,371	9,442
Kālār, polka bearer ..	45,112	23,000	Unrecorded ..	20,926	12,100
			Unrecorded ..	62,111	29,000
			Total ..	1,151,677	560,413

The names marked with an asterisk in the above list are those of the 'cultivating low castes' in Mr. Reid's classification, which will be further alluded to a few pages later on.

From the vernacular lists compiled in the census office the following ap-

The "unspecified" of the census. appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Arakh ...	Cultivator, village servant ...	17-
Bahelia ...	Fowler ...	422
Banwānas ...	Rope, string, mat maker ...	1,024
Bānsphor ...	Bamboo worker ...	3,466
Baranwār ...	Trader ...	4,676
Bāri ...	Leaf-plate seller, torch bearer ...	3,660
Bayār ...	Cultivator, field-labourer ...	92
Bind ...	Toddy drawer, cultivator ...	11
Chhipi ...	Calico printer ...	1
Dabgar ...	Maker of sieves, leather bottles, &c. ...	227
Darzi ...	Tailor ...	6
Devotees (see separate list) ...	Mendicants ...	6,217
Hulwāl ...	Confectioner ...	3,449
Hawāigar ...	Manufacturer of gunpowder and fire-works ...	55
Joiā ...	Weaver, day labourer ...	10
Joshi ...	Servant, receiver of alms ...	427
Kanchan ...	Dancer, prostitute ...	1,051
Kāndā ...	Cultivator, shopkeeper ...	26,431
Kaseia ...	Metal vessel dealer ...	606
Katna ...	Yarn-spinner, calico printer, weaver ...	62
Kashmīrī ...	Merchant ...	275
Khangār ...	Chaukidār, thief ...	1,166
Khatrī ...	Merchant, servant ...	361
Kunjra ...	Green grocer ...	7
Mal (Māl in census list) ...	Land owner, cultivator ...	3,224
Marwāri ...	Trader ...	1
Nat ...	Acrobat ...	1,143
Niāriā ...	Gold and silver smith's waste washer ...	861
Rangwa ...	Weaver and dyer ...	756
Rastogi ...	Cloth-merchant, money-lender ...	241
Ronā ...	Trader, cultivator ...	78
Saperā ...	Snake charmer ...	7
Setwār ...	Cultivator ...	219
Thatherā ...	Brass and copper smith ...	1,713
Torhā ...	Palanquin bearer ...	137
Unspecified ...	...	443
Total ...		62,441

By exhibiting the castes in two lists, as above, the statistics in the first list correspond with the printed returns in the census report. This, of course, would not have been the case had an attempt been made to rectify the imperfections of the census printed return by including some of the castes shown as 'unspecified' among the 'principal castes' to which they are generally regarded

as belonging. The principle adopted at the census was to put down in the schedules the caste that a man gave himself; and thus it happened that, if a man described himself as a Baranwár, Kándú, Khatri, Rastogi or Márwári, instead of as a Bania, he was not, as a rule, shown among Banias in the lists compiled from the schedules. It follows, therefore, that the figures for the so-called 'principal Hindu castes' are not by any means exact, and the details of the 'unspecified' must be carefully analysed before a perfectly true return can be obtained.

From the same source is derived the following list (but not the classification) of devotees and religious mendicants :—

Name of sect.	Classified as Vishnuite (V.), Sivaite (S.), Shákta (Sh.), Jain (J.)	Total population.	Females.
Acháři ... ..	S. ... ..	1	...
Aghorí ... ..	Sh. ... ..	2,121	1,046
Atit ... ..	S. Sh. V. ... ..	3,456	1,612
Bairági ... ..	V. ... ..	316	125
Brahmacháři ... ..	S. ... ..	15	2
Kabirpantú ... ..	V. ... ..	1	...
Nánaksbáhi ... ..	Sikh ... ..	14	6
Paramhans ... ..	S. ... ..	3	1
Rámánandi ... ..	V. ... ..	25	10
Sádhú ... ..	S. J. ... ..	36	17
Sannyási ... ..	S. V. ... ..	12	6
Vaishnava ... ..	V. ... ..	34	1
Unspecified ... ..	...	183	78
Total ..		6,217	2,904

The list just given, which shows 6,217 devotees and religious mendicants, does not include the 2,186 Gosháins who were returned among the 'principal Hindu castes.' Adding the latter, we get 8,403 persons who in theory have renounced the bondage of caste, but in practice have not escaped from its thralldom. For, whatever may have been the views and aims of the great religious reformers with regard to the universal brotherhood of mankind, little of this sentiment is found among their followers. Each sect, large or small, now-a-days constitutes to all intents and purposes a separate caste. In the readiness with which they allow outsiders to be enrolled, and in this only, do they appear to differ from other caste divisions. The members are not by any means all of them mendicants. A certain proportion own and cultivate land and others among them engage in trade. Mr. Reid shows 10,583 acres or .77 of the

entire district area as in the ownership of this class. They appear as landholders in all parganahs except Karyát Mittú and Kauriá, but their principal possessions are in Muhammadábád, Chiriákot, Nathúpur and Nizámábád parganahs. The list taken from the census schedules is necessarily an imperfect indication of the real numbers of this class, and is still less reliable as regards the actual sects that are represented in the district. Such names as Bairági, Gosháin, Saunyási and Vaishnava are common to many sects rather than the names of particular ones. Two, Augbar and Pakhia, in Mr. Reid's list, taken from the 1872 census, are not shown in the recent schedules, but they may be among the 'unspecified.'

It may be mentioned that, according to the list abstracted by Mr. Reid, the total number belonging to 'religious castes or orders' in 1872 was 5,583, of whom 3,091 were Átits. The number of these last had apparently increased to 3,456 in 1881. An account of the sect has already been given in a previous volume. (See BASTI, Gazr., VI., 654.)

It would unduly swell the dimensions of this memoir if even brief notices of all the castes above enumerated were attempted; and as all, or nearly all, have been noticed in preceding memoirs, there could not help but be some repetition. It may be remarked, however, that the lists are probably not exhaustive, while they tell us nothing of the subdivisions, varying in number from two or three to eleven or twelve, which exist in nearly every one of the castes mentioned. As regards the social regulations of eating, drinking, and marrying, these subdivisions are as distinct from each other as are the main castes. The Káyaths and a few of the cultivating classes only need be mentioned.

As to the claim made by some Káyaths to belong to the Kshatri class, the reader may be referred to a pamphlet, entitled *the Káyastha Ethnology*, by Munshi Káli Prasád (published at Lucknow, 1877); and *per contra* to Colonel Dalton's *Ethnology* (p. 312) and Sir George Campbell's work on the same subject. Space will not permit of its discussion here. The Káyaths of Azamgarh are mostly Sribástams, but other divisions are not wanting. Chief among these are the Gaur Káyaths of Nizámabad and of parganahs Ghosi and Chiriákot. The Nizámabad Gaur is distinguished from other Káyaths by being mostly Sikhs, and all of the Gaur is distinguished from other Hindus by permitting the marriages of collateral blood relations that are separated from each other by two or more generations. Káyaths of the kanúngo families hold a good deal of land on old titles. Some of their villages were originally granted rent-free, and were settled with them when *nánkár* allowances were withdrawn or commuted.



Among the classes in the above lists who hold land, only one, the Mals (described in the settlement report as a sub-division of Kunbis, but separately enumerated at the census) hold it in communities, at least to any extent. This class is largely found in parganah Nathūpur. Some of them, notably the Mals of Lakhnaur, are well-to-do, and have added considerably to their ancestral property by purchase.

Abirs are shown in the census returns as Gwāls (3,605) and unspecified (249,624); but the latter would appear from the settlement report to be also Gwāls, with the exception of a few Dharrors. The tradition of the Gwāls is that their ancestors were once the ruling race, and it would seem that most of the land now in the proprietary possession of the Abirs—as well as that held by Kunbis, Koiris and Luniāns—was so held or managed by their ancestors before the cession, and there is nothing to show in some instances that their title differed from that by which the higher castes held their lands. But with a few exceptions these old communities of lower castes have either lost their proprietary rights or are fast on the way to doing so.

Next to Chamārs and Abirs the Bhars or, as they are more usually called, the Rajbhars, are the most numerous of the lower castes in this district. Their connection with its history will be mentioned hereafter, and there is little else to be recorded concerning them that has not been stated in other notices (see BENARES and MIRZAPUR). The following are, it is believed, the sub-castes or *kūls* in this district: Bhar proper, Rajbhar, Biār, Patiwan, Bind, Jhonkahā. The prevailing sub-caste is the Bhar proper, but scattered families of Rajbhars are also found. The former rank low in the social scale, being reckoned among the outcast or non-Hindu classes. The latter seem to be of better standing and to be counted among Hindus. They themselves say that they are descended from the class from which the existing Bhūinhār and Kshatri tribes wrested the country, and that most of their race resides in the hill country south of the Ganges. The *got* of all Bhars is Bhāradvār or Bhāradvāj, not Kasyap—the *got* of most of the inferior castes.

The absence of Cherús or Suirís in the census returns is noticeable, having regard to the fact that they are always coupled with the Bhars in the traditions as the aborigines of this part of the country. The Cherús are sometimes said to be a branch of the Bhars, so that if there are any still left they may have been counted among the latter. Regarding the identity of Cherú with Suirí (Seorí or Sivorí) authorities differ, some making them distinct races, and the latter to have expelled the Cherús (see *Suppl. Gloss.*, I., 59).

The remaining castes may be dismissed in a few words. The *Prist* sub-caste which is best represented here is that known as *Manwás*. There are in some localities a few *Tármáls*, whose special calling is extracting and collecting *tári* from the toddy-palm and making fans and other articles of the leaves. The *Chamárs* also have many sub-castes. Those that are found in Azamgarh are the *Kananjiá*, *Dhansiá*, *Jai-swár*, and *Tánto*. *Kurmís* or *Kunbís* have here the following sub-castes : *Andhiá*, *Dhálphorrá*, *Jaiswár*, *Sankattá*, *Sainthwár*, and *Mal*. The *Mals* consider themselves superior to other *Kunbís*. Of *Koirí* subdivisions the *Kananjiá* prevails. There are also a considerable number of Muhammadan or Turk *Koirís* in some places, notably about Mau and *Bhirá* *Wolidpur* in parganah *Muhammadabad*. The *Kewats* (who are all entered as *Malláhs* in the census returns of 1881) perhaps follow the occupation of boatmen as much as agriculture. There are several subdivisions of them, the principal of which are the *Surbhiyá*, the *Guríá*, the *Cháfi*, and the *Khiliáut*. Among the subdivisions of *Luniáns* or *Nuniáns* the *Samharwár* and the *Bind* are best known. The *Luniáns* also appear to have magnificent traditions. They claim to be of *Kshatri* (*Chauhán*) blood, and their *got* is *Bach*.

Taking *Musalmán*s by sects, there were 200,328 Sunnis or orthodox *Musalmán*s, (101,224 females), and 10,862 Shías or followers of 'Alí (5,713 females ; total Muhammadans 211,190 (106,937 females). The total of the Indian Muhammadan tribes amounted only to 94 (49 females). Of these Muhammadan *Rájpúts* numbered 41 and Muhammadan *Gújars* 53.

The classes (as distinguished from the sects) of Muhammadans are—(1) Subdivisions of *Milkís*, subdivided into *Saiyids* and *Shekhs*, tho reputed *Mu-almán*s, descendants of Arabian Muhammadans ; (2) *Wiláyati Patháns*, and (3) *Mughals*, descended from immigrants into India from the north-west ; (4) Indian Muhammadans, subdivided into—(a) *Shekhs* and *Patháns*, descended from Brahman, *Bhútnáir* and *Kshatri* converts to Islám ; (b) a variety of castes who retain the name or trade of the Hindu caste to which their ancestors belonged before conversion, such as the Turk *Koirís*, Turk *Tolis*, Turk *Dhobís* ; (c) *Zamíndárá*s or *Rantáris*, descended principally, but not altogether, from Hindus of the lower agricultural castes ; (d) a number of guilds of craftsmen, artizans, and traders, such as weavers, dyers, beef-butchers, religious mendicants, and *Arakis* or *Rákis*, who are probably descended from Hindu converts of inferior castes. The second and third of these classes—*Wiláyati Patháns* and *Mughals*—have not very many representatives in this district.

The Milkís are the aristocracy of the Muhammadan community, and are so called because their ancestors were the class to whom principally *milkís* or revenue-free grants of land were given under Muhammadan rule. They are the class with whom we are most brought into contact, for they hold a good deal of landed property, and from among them come many of our native officials and lawyers. In Azamgarh most of the Saiyids are Hosainis, and the prevailing Shokh clans are the Abbási, Usmání, Ansári, Siddíki, and Fárúki. A few of the Milkí families are wealthy; but generally the class is rather a decaying one.

The first and second subdivisions of Muhammadans of Indian origin are too well known to require description here. The Zamíndárs: Zamíndárás. *dárás* or *Rautárás* form a distinctly-marked class in this district, and a brief notice of them will not be out of place. The use of the latter name, *Rautári*, is said to excite great indignation, but apparently without cause, among some of those who belong to the class. They admit themselves to be descended from Hindu converts, and outsiders allege that the converts were of low caste, while some suppose them to be converted Rajbhars and Suirís. But there are families among the Zamíndárás whose traditions point to their ancestors having been Brahmans or Kshatris at the time of their conversion, and who still retain the appearance of Nau-muslims of those castes, though from intermarriages and other circumstances they are now reckoned Zamíndárás. Probably the class has been recruited from a variety of agricultural Hindu castes, and strains of Milkí blood, which have come in by occasional intermarriages, may not be wanting. There are many old Zamíndará communities in parganah Nizámabad. In the list of landholders for that parganah given in the *A'in-i-Akbari*, some of them are said to be 'Rahmatulláhis,' and the Zamíndárás are probably referred to, as the name is still sometimes applied to Zamíndárás in Azamgarh. The period at which, and the circumstances under which, they embraced Islám are not clear; and none carry back their descent for more than twelve or fourteen generations.

They are parsimonious in habit, and most industrious and skilful cultivators. Where not impoverished by the excess of their own numbers and the smallness of their shares of land, they are well-to-do. The women of those of them who have no pretensions to gentility are not kept shut up. The men are unpolished and rough in speech and manner; and they have a number of little traits, modes of pronunciation, and forms of words peculiar to themselves, which are the subject of merriment among their neighbours. They are generally illiterate, but in recent times some of them have entered the legal

profession and otherwise raised themselves into influential positions. Their advance has been regarded by the Milkís with much jealousy.

The guilds or castes into which the fourth class of Indian Muhammadans is divided, resemble, except in the matter of eating and drinking, the castes of the lower orders of Hindus. The

Guilds or castes of Indian Muhammadans.

Arakís or Rákís are anxious to have it believed that they are descended from immigrants from Irák. But in physiognomy and colour many of them resemble the lower orders of Hindus; and the tradition which connects them with *arak* and the Kulwár caste of Hindus, is more credible than their own more ambitious account of themselves. There are not many Arakís in Azamgarh. They are engaged in trade and money-lending, are generally well-to-do, and are not under the government of a *panch*.

As much as 22·54 per cent. of the total area of the district was, at the commencement of the current settlement, held by Muhammadans, and the proportion held by each class was as follows:—Milkís 13·65, Wiláyatí Patháns 1·19, Indian Patháns 2·21, Wiláyatí Mughals ·16, Zamíndárs 5·06; other Muhammadans ·27. Space will not permit of reproducing here the detailed narratives regarding individual families which are to be found in the settlement report. Their names only can be given. In the order in which they are there described, they are, amongst Milkís, the Husainí Saiyids and Hanafí

Milkí families.

Shekhs of Deogaon (both Shíás); the Usmáni and Siddíkí Shekhs of Nizámábád (part Sunnís, part Shíás); the Shekhs of Jalúniánpur, descended from Sháh Mansúr, a disciple of a disciple of Makhdúm Jahánián Bukhári; the Husainí Saiyids (mostly Shíás) of Saráí Mír, pargana Nizámábád, with a branch at Kusáwe in tappa Atharahá of pargana Máhul; and the Siddíkí Shekhs of Kalandarpur, pargana Nizámábád, descendants of a saint, Sháh Fatih Kaludar, of the 17th century, at whose tomb is held a yearly fair. In pargana Máhul are the Abbásí Shekhs of Núr-pur and Manáwarpur; Siddíkís of Barauna; the Husainí Saiyids of Kusalgaon; and the Saiyids of Máhul, once a powerful family, of whom mention has been made in Part I, and who will again be referred to in the historical part of this notice.\* In pargana Sagri are Husainí Saiyids of Páripattí Jánpur, Khatálpur and Patár; and Shekhs of Khámkáh and of Ulmápur. In pargana Ghosí are Siddíkí Shekhs of Bhatmilá; Husainí Saiyids (Shíás) of Barágáon; Usmáni Shekhs of Ghosí (in whose family Shekh Ghulám Nakshband had a great reputation for learning in the 17th century); and Maliks of Ghosí, apparently connected with the Siddíkís, who were the zamíndárs of pargana Chakesar in the time of Akbar. In pargana Chirákot is an old family

of Abbási Shekhs. In parganah Muhammadabad the Fárúki Shekhs of Walidpur Bhíra are an old family; and another of the same designation has been settled at Koiriápár for 10 or 11 generations in descent from A'zam Khán. The Hanafi Shekhs of Kharánti count 12 generations from their first settlement; and the Siddíki Shekhs of Mubárakpur, nine generations. Others are the Husaini Saiyids (Shías) of Muhammadabad; Usmáni Shekhs of Mau, Dighonián and Muhammadabad; and Abbási and Siddíki Shekhs of Mau. In parganah Nathúpur the Siddíki Shekhs of Sipáh and the Ansári Shekhs of Bibípur are old families.

Few of the Wiláyati Pathán and Mughal families require notice. The chief of them are—(1) the Patháns of Deogáon; (2) those of Khálistpur, Alipur, and Dáúdpur, near the old kasba of Sagri; and (3) those of Adri near Mau in tappa Nasrulláhpur of parganah Muhammadabad. All these can boast of at least 9 or 10 generations.

The chief Indian Pathán families have been noticed in connection with the Indo-Muhammadan Hindú tribes from among which they were converted. The Zamindárás, like the hereditary Hindú landholding castes, usually hold their villages in communities. Some of these are very populous, and their prosperity is generally in proportion to their population and the area of their maháls.

The inhabitants of Azamgarh may be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 1,293,089 persons, or 80·58 per cent. of the total population, and to the latter 311,565, or 19·42 per cent. Excluding the families of the persons so classified, the number allotted to the former class is reduced to 622,834 members *actually* possessing or working the land. The details may be thus tabulated:—

					Male.	Female.	Total.
Landholders ...	...	...	...	...	66,955	5,803	72,758
Cultivators ...	...	...	...	...	288,493	155,588	444,081
Agricultural labourers ...	...	...	...	...	58,701	46,350	105,051
Estate office service ...	...	...	...	...	944	...	944
Total agriculturists					415,093	207,741	622,834

Following the example of English population statements, the census distributes the male inhabitants amongst six great classes. (1) The professional class numbered 4,430 males; amongst them are included 2,896 persons engaged in the general or local government of the

country, 51 engaged in the defence of the country, and 1,483 engaged in the learned professions or in literature, art and science. (2) The domestic class numbered 1,930 members; it comprises all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. (3) The commercial class numbered 10,350 males: amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (3,620); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c., (6,730). (4) Of the agricultural class something has already been said; but besides the 415,093 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 1,105 persons engaged about animals, making a total of 416,198. (5) The industrial class contained 57,933 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,893); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (24,756); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (11,325); and lastly, dealers in all animal substances (105), vegetable substances (7,104), and mineral substances (12,750). (6) The indefinite class contained 325,588 members, including labourers (19,936) and persons of no specified occupation (305,652).

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies. During the past ten years (1872-82) altogether 2,785 persons were registered for emigration, including 1,262 males, 949 females and 574 children. Their destinations were: Demerara, 1,636; Trinidad, 670; Jamaica, 43; Mauritius, 83; Natal, 36; Surinam, 41; St. Lucia, 9; and the French colonies, 267. It is stated that there are many returned emigrants in the district, and this may account for the greater popularity of emigration here than in some other parts of these provinces.

The number of villages or townships is returned by the census of 1881 as 4,641. Of these 4,367 had less than 1,000; 266 between 1,000 and 5,000; 5 (Sarfi Mír, Dúbárf, Muhammadabad, Kopúganj and Waládpur) between 5,000 and 10,000; and 3 (Azamgarh, Mau and Mubárákpur) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 3,677 estates (*mahál*).

According to the census of 1872 the whole district contained only 496 houses 'of the better sort.' By the recent census no distinction is drawn between houses, but the total number alone

is given, viz., 245,326. The first return was doubtless in a sense correct, for the walls of the great majority of the houses, even in the towns, consist of mud which had not been made even into sun-dried bricks. In the towns the houses of all classes of people, and in the villages the houses of landholders, traders, writers, artisans, and tenant cultivators of the Brahman, Bhūinhār, and Rājput castes, are mostly tiled, and, in the towns at least, furnished with doors. But a very large proportion of the low caste peasantry lives in thatched huts, on which no skilled labour is spent. This is due partly to their poverty and their being able to thatch their huts for themselves every year; partly to the uncertainty of their position.

The Hindu temples are the ordinary *sirdās* and *thākurdwārās*, the plan of which is nearly always the same. The Muham-  
 Religious buildings. madan mosques and *imāmbārās* are built of masonry or clay; those of the latter kind differing little in appearance from ordinary houses. There is nothing of architectural interest in the buildings of either religion; even the celebrated Temple of the Sun at Deolās being nothing more than a commonplace modern *sirdā*.

Of the numerous mud-forts, some of immense size, the remains of which  
 Archaeology. still exist, little account can be made by the archaeologist. The people will tell him that they were constructed by the Rajbhars and Suiris, or else by Asurs. As to who the races so described really were—whether aboriginal non-Aryans or Buddhists, or, like their successors, Aryans and Brahmanists—little, if any, clue is obtainable in Azamgarh. Mr. Thomason mentions among the principal of these mud-forts in his time those at Harbanspur and Uchágáon near Azamgarh and at Ghosí. The largest in the district, according to Mr. Whiteway, is the one at Ghosí. Mr. Reid mentions a tradition connected with the old tanks and mounds at Dehduár in tappa Atharaha, parganah Máhul, which attributes them to a Rajbhar chief, Asaldeo. Strangely enough the Bachhgoí clan of Rájputs of Arrára, in tappa Nandwán, in parganah Muhammadabad, claim this Asaldeo as their ancestor; but repudiate for him the title of Rajbhar, alleging that he was an officer of a native government. At Aráon Jahániánpur in parganah Kauriá is an old fort ascribed to Ajudhya Rái, Rajbhar; but he is claimed as a connection (at least by marriage) by the Bharinián Palwárs of Atrauliá. Similarly, the Rája Gárákdeo of parganah Sagrí (who is, by others, accounted a Rájbhar or Suiri chief) is claimed as their ancestor by the Birwár Rájputs of Dhanchhúla, but it is not stated whether any particular spot is connected with his name. An old fort at Awank is pointed out as Rája Parichhat's, and in the neighbourhood, it is said, a battle was fought between him and the Muhammadans.

Of stone remains there are very few, and what there are appear to be of no particular interest. The following, bearing inscriptions, are noticed by Mr. Reid :—

- (1) A Sanskrit inscription on a stone pillar at Dabhāon in tappa Chauri, pargana Deogāon, dated 1201 Sambat, in the reign of Gobind Chandra of Kanauj.
- (2) A Persian inscription on a slab which had belonged to a *jāmi masjid* and was found at Chakesar in pargana Ghosi, dated 760 H. (1359 A.D.), in the reign of Shāh Firoz.
- (3) A Hindi inscription on a stone which is built in over the doorway of a small Hindu temple at Kopa, tappa Nārullāhpur, pargana Muhammadabad, dated 1529 Sambat (1472 A.D.).
- (4) A Persian inscription on a slab in an old mosque at kasba Nigun in tappa Atharāh, pargana Māhul, dated 940 H. (1533 A.D.), in the reign of Humāyūn.
- (5) A Sanskrit inscription on a stone sugarcane press in the town of Azamgarh, dated 1609 Sambat (1553 A.D.), in the time of Salīm Shāh Sūr.
- (6) A Persian inscription on a tombstone in the town of Nizāmabad, dated 969 H. (1561 A.D.).
- (7) A Persian inscription on a slab in a mosque at Ganjahra, tappa Bihrozpur, pargana Muhammadabad, dated 1099H. (1687 A.D.), in the reign of 'Alamgir.

With the exception of the Ganjahra inscription, none of the present residents of the neighbourhood know anything about the origin or history of these remains. Persons resident in Ganjahra claim to be descended from the founder of its mosque, which is, however, of very modern date. From General Cunningham's Archæological Reports it appears that the district has yielded nothing worthy of notice in them, except the stone pillar at Dabhāon (*vide* the above list).

Of this pillar—which, according to General Cunningham, is called *Hathiya dah kí lát* or the pillar of the elephant's tank—a full description will be found in the first volume of his Reports (page 95). From this it appears that the pillar is a mere cylindrical block, apparently intended for the sole purpose of exhibiting the inscription. Its shaft is 12 feet 9 inches in height and 1 foot 5½ inches in diameter at base and top. At the distance of 138 feet to the north-west of the pillar is a large stone elephant, 5 feet 6 inches in length and 4 feet 10 inches in height, and evidently this gives the name to the tank in the middle of which the pillar stands. To the west of the pillar is a low mound, called Siwāri-kā-tílā, yielding bricks and supposed by General Cunningham to be the site of a temple to Siva. The inscription on the pillar occupies ten lines, but as the letters are large and coarsely cut, it is not a long one. All we learn from it is that certain Thákurs excavated the tank, of whom the chief was "Bellan" Thákur, the treasurer of Gcsalla Devī, the queen of Rāja Govinda Chandra Deva, the lord of horses, of elephants, and of men, on Thursday, the 5th of the waning moon of Asārī, in *Sambat* 1207.



General Cunningham gives the date 1207, but both Mr. Reid and Mr. Whiteway make it 1201. General Cunningham mentions that the people in the neighbourhood say the pillar was set up by Rája Gajpat Singh in *Sambat* 207 or A. D. 150, but has no hesitation in saying that both name and date thus popularly given are wrong.

There are stone remains at other places in the district : for example, at Deolás, in tappa Nandwán, parganah Muhammadabad (where there is an illegible Sanskrit inscription) ; at Indpur Bhíra in the same tappa and parganah ; and at Rámgarh near Lálmau in tappa Kuba, parganah Deogáon. Nothing, however, of the origin of any of these is known.

The customs of the district regarding marriage, divorce and adoption appear to present no special features. The ages at which marriages take place are usually from 4 to 12 years, but the girl-wife does not actually join her husband's household until later. The only castes in which the remarriage of widows is said not to be recognized are those of Brahmans, Rájputs, Káyaths, Bhúinháras, Agarwálas and Khatrís : where allowed, no difference is apparently made in the status of the wife and children as compared with ordinary marriages. Neither law nor custom recognizes divorce, as understood in English law ; but among the lower castes cases of separation of husband and wife, usually after the matter in dispute has been submitted to a *pancháyat*, are frequent, and persons thus separated commonly contract new alliances. Besides the other well-known causes of exclusion from caste, conversion to Christianity or Islám is said to be universally followed by this penalty, and the exclusion to be irreversible. But neither Christianity nor Islám at present appears to be making any progress in this district. The system of *pancháyat* closely resembles that so often described in previous notices.

The various native preparations of food have been described in other notices (see MIRZAPUR and AGRA). A few brief notes may be added with special reference to this district.

The spring cereals and the pulses of both harvests are used by the people both in the parched state with the husk remaining, and as meal or flour with the husk removed. The flour or meal is used in the form of cakes. From the parched grain of barley and pulse the flour called *sattu* is also made. It is eaten dry (like parched grain) or mixed with water, *gur*, and other stuff. Pulse in the imperfectly ground state (split peas or *dál*) is largely used for soup. By villagers the latter is called *boran*, as opposed to *toran* (dry bread). During the growth of *sarson* the leaves are not unfrequently nipped off and used for

potlage; but those of *rái* are unfit for this purpose. Linseed yields one-fourth of its weight in oil. The oil-cake is given to cattle, but, mixed with gnr or alone, is also consumed by human beings. When eaten by the latter, it is dignified with the name of *pinná*. Linseed is also used as food by the people; it is first pounded in an *okhari* and then baked in dough. Cakes of *manrud* flour are very dry eating, and a little satisfies an empty stomach. For the latter reason also it is reckoned an economical grain by the poor. *Kodo* is regarded as an inferior grain. It is not used in *homs* and other religious ceremonies of the *Hindus*; and in some parts of the district the people have a fable that hell (*narak*) is the destination of any one who dies within twenty-one days after eating it. Maize and the large millet *bajri* are made into meal; and a variety of parched stuffs (*charban*) are made from them, especially from the former. Maizo is also, in the half-ground state, cooked and eaten like rice.

According to the settlement report, "the estimated outturn of food-grains in favourable years is 1,66,281,666 maunds (598,102 tons). Grain outturn of the district. From this 7,35,943 maunds (27,035 tons) may be deducted for seed. The balance available for food is 1,55,45,723 maunds (571,067) tons. Twenty per cent. of this may be struck off for the husk, bran, and refuse that are unfit for human food; and the quantity available for the latter is then 1,24,36,578 maunds (456,854 tons). The average is  $16\frac{1}{2}$  chhattáks a day per head of the total population (by the 1872 census) of the district. The quantity, however, is liable to still further deduction for the grain given to animals, the amount of which cannot be inconsiderable. The figures bear out the conclusion that barely enough grain is raised in the district to support the population." If the case is as stated above with regard to the food of human beings, the cattle are in still worse case; for on an average the daily allowance of fodder available per head would be only 2 sers  $15\frac{1}{2}$  chhattáks of chaff (*bhúsa*), while for working bullocks and milch-cows and buffaloes 7 to 12 sers a day are required to keep them in fair condition.

An interesting calculation is made in the settlement report as to the net income from the land that is left in favourable years to the agricultural population. From this it appears that the average net income of each member of this class amounts to about Rs. 27 for the year or Rs. 2-4-0 each month; those above 15 years of age get about Rs. 6-12-0, and those under that age about Rs. 3-8-0 by the month. This must very nearly represent the total earnings of the class; for, taken as a whole, its extraneous sources of income can yield very little. It should be explained that by net income is meant the value of the produce after deducting the cost of feeding animals, providing seed-grain,

and paying the revenue and other public charges. If the gross value of the produce be compared with the agricultural population, the income per head would be Rs. 56 nearly, or more than double the net income.

The great mass of the people are Hindus, but the omission at the census to distinguish between the followers of Vishnu, Siva, and the female incarnations, renders it impossible to state the numbers by sects. As elsewhere in these provinces, it may be presumed that Vaishnavas are the prevailing sect. Cases are common where Hindus and Muhammadans join to pay religious honors at shrines which were originally venerated only by Musalmáns. Instances are those of the worship of Sálár Mas'úd at Bhagatpur and of Malik Táhir at Mau. It is not everywhere, however, that such unanimity exists, and even at Mau itself, and at Mubárák-pur, and Kopáganj, there are obstinate and fanatical Muhammadans (chiefly of the weaver caste), between whom and the Hindu inhabitants serious affrays have taken place regarding the slaughter of cattle. These Muhammadans are said to have adopted the doctrines of Saiyid Ahmad, which were preached among them by a maulavi named Karámat 'Alí of Jaunpur. Of the Muhammiáns, all except 10,862, or about one-twentieth of the whole, were returned as Sunnis. The exceptions are all classed as Shíás. Although Wuhábís are not shown in the returns, it is believed there are a few in the district. Among the Shíás there are said to be some belonging to the Ismaíliá branch.

The Christian community is extremely small, numbering only 77 members. The Church mission established a branch here in 1861, and in 1882 there were 35 native Christians under the pastoral charge of the head-master of the mission school. This is an anglo-vernacular high school, attended by about 170 boys. It has attached to it three branch schools with about 100 names on the rolls. There is also a mission girls' school attended by 40 girls.

The school statistics for Azamgarh for the year 1880-81 may be shown in tabular form as follows:—

Class of school.		Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Musal-máns.	Others.				
Government and Municipal.	Tabsili and parganah	8	472	150	...	467	4 0 0	2,452	2,452
	Halkabandi	135	5,122	679	...	4,669	2 8 0	14,495	14,495
	Government girls'	2	67	5	...	42	3 0 0	2 7	207
	Municipal boys'	2	50	27	...	62	3 8 0	...	251
Aided by Government	Boys' ...	4	176	48	6	173	20 8 0	2,360	4,720
	Girls' ...	1	24	7	1	28	8 0 0	120	210
Total		...	152	5,911	916	5,445	3 4 4	19,631	22,273

There is no Government zila (high) school in the district. The church mission school, however, sends up candidates for the entrance and middle-class anglo-vernacular examinations. The middle class vernacular schools included in 1881-82 eight town (tahsili and parganah) and seven village (halkabandi) schools. The tahsili schools are at Azamgarh, Mau, Jianpur, Mehnájpur and Máhul; and the parganah schools at Mubárákpur, Muhammadábád and Nizámábád. The locality of village schools is frequently changed.

Azamgarh is included in the area which, according to Dr. Hoernle, is that Language and of the Eastern Hindí or Bihári *language*, and Bhojpari literature. *dialect*. The relation geographically of this area to that of the other dialects and languages of Northern India will be readily seen from the excellent map in Dr. Hoernle's *Grammar of the Gaudian Languages*. It is only possible here, in the short space that can be given to this subject, to refer the reader to the sources of information on the subject. Besides the very learned work by Dr. Hoernle just referred to, he will find in an appendix to Settlement Report a complete grammar of the dialect spoken in Azamgarh. Of literature, properly so called, there is nothing deserving mention, unless a few family histories, such as those of the family of the rájas of Azamgarh, referred to hereafter, can be so described.

The district contains 23 imperial and 4 district post-offices. The former Post-office and are at Azamgarh, Ahraulá, Atraulia, Barda, Chiriákot, Deo-telegraph. gáon, Didárganj, Dohríghát, Gambhírpur, Ghosi, Jaháná-ganj, Kopáganj, Madhuban, Mahárájganj, Mau Nátbhanjan, Muhammadabad, Mehnagar, Mubárákpur, Nizámabad, Raunápár, Sagri, Sarái Mír and Tarwa. The district offices are at Koelsa, Kendrapur, Máhul and Powái. The postal receipts during the past 20 years show a progressive increase: they were in 1865-66 Rs. 5,043; in 1870-71 Rs. 7,076; in 1875-76 Rs. 16,228; and in 1880-81 Rs. 17,429. The details show that the practice of sending letters unpaid is declining, although in the last of the years just mentioned Rs. 7,745, or more than a third of the receipts, was obtained from this source. The expenditure rose from Rs. 6,298 in 1861-62 to Rs. 10,030 in 1870-71 and Rs. 12,307 in 1880-81. There was, of course, a corresponding increase during the same period in the number of letters received: in 1865-66 the number was 144,578, in 1880-81, 362,206, while the total of newspapers, parcels and books received was more than doubled. There is as yet no telegraph in the district.

According to the latest allocation statement (May, 1882) Azamgarh contains 27 police-stations, 10 first-class, 3 second-class, 10 third-class, and 4 fourth-class (outposts). The first-class Police.

stations are at Sagri, Ahraulaghát, Muhammadabad, Azamgarh, Deoghon, Ghosi, Mau, Ohriákot, Madhuban, and Atrauliá; the second-class stations are at Didárganj, Gambhírpur, and Tarwa; and the third-class stations are at Nizámabad, Maharájganj, Mehnagar, Powái, Sarái Mír, Dohrighát, Kendrapur, Barda, Jahánáganj, and Raunápár. The fourth-class stations or outposts are at Mubárákpur, Kopa, Ráni-ki-sarái and Koelsa. In 1881 the three forces (regular, municipal, and town police) together mustered 589 men of all grades, including 10 mounted constables. There was thus one policeman to every 2.43 square miles and 2,719 inhabitants. The cost of the force was Rs. 60,988, of which Rs. 53,663 was debited to provincial revenues and the remainder defrayed from municipal and other funds.

Besides the regular and town police, there were, in 1881, 2,229 village and road watchmen (organized under Act XVI. of 1873), distributed amongst the 5,576 inhabited villages of the district at the rate of one to every 683 inhabitants. Their sanctioned cost, Rs. 80,472, was met out of the 10 per cent. cess.

The statistics of reported crime for the six years 1876-81 include a large proportion of the more serious offences, *viz.*, 41 murders, 18 dacoities and 108 robberies. If the statistics could be trusted, about half the property stolen was recovered in those years, and the percentage of convictions to persons tried varied from 67 to 83. These and other similar matters are, however, fully dealt with in the departmental reports, and obviously do not call for further notice here.

Measures for the repression of female child-murder have been in force in this district from the 1st April, 1871. Under the Infanticide Act (VIII. of 1870) there were in 1881 twenty Rájput clans proclaimed as suspected of practising the crime, *viz.*, Bais, Bisen, Gautam, Nikumbh, Chandel, Hardwás, Raghubansi, Sakarwár, Maunas, Dikhit, Chanhán, Birwár, Palwár, Gargbausi, Nandwak, Singhel, Donwár, Kachhwáha, Kákán, and Pallár. For all Rájputs the recent census shows the percentage of females 'under 10 years of age' as 47.36, and 'over 10 years' as 46.10. The percentages in each clan having a total of 100 members will be found in the volume of *Sex Statistics*.

There is but one jail in the district. The average number of prisoners was 901 in 1850, 229 in 1860, 349 in 1870, and 295 in 1881. The other statistics present no constant features, varying as they do from year to year.

Infanticide.

District Jail.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give brief details of area, revenue and rent for the district at the latest date for which accurate returns are available. The district is still a temporarily-settled one; and the current settlement has been sanctioned for a term of 30 years, expiring, on different dates in different parganahs, between the years 1900-06. These dates are given in detail in the *Settlement Officers' Manual* (appendix VIII., p. 350), and need not be repeated here. The total area according to the latest official statement (1881) was 2,147·7 square miles, of which 1,275·7 were cultivated, 331·0 cultivable, and 540·7 barren. The area paying Government revenue or quit-rent was 2,139·6 square miles (1,249·8 cultivated, 330·5 cultivable, 539·3 barren). The amount of payment to Government, whether land-revenue or quit-rent including, where such exists, water-advantage, but not water-rates), was, in 1880, Rs. 1,725,192; or, with local rates and cesses, Rs. 2,041,129. Both land-revenue and cesses are liable to annual fluctuations, but ordinarily within narrow limits (*vide supra* p. 3, footnote 2). The cesses, however, above mentioned included the large item of Rs. 1,06,687 on account of the subsequently abolished patwáris' cess. Omitting those figures the local cesses in 1880 amounted to Rs. 2,09,250, made up as follows: 12 per cent. cess Rs. 2,01,520; roads cess Rs. 533; commuted *jágír* Rs. 1,512; and acreage cess Rs. 5,695. The amount of rent, including local cesses, paid by cultivators was Rs. 36,22,041.

A peculiarity of the Azamgarh district from a fiscal point of view is the admixture of permanently-settled with temporarily-settled estates. The former are found in the six following parganahs, and the numbers in brackets indicate the number of permanently-assessed mauzas in each:—Deogaon (32), Málhul (15), Ghosi (1), Muhammadabad (26), Man-Nátbhanjan (1), and Nathúpur (101). The total number is 176, with an area of 73,384 acres, of which 34,637 are cultivated, and the Government revenue (fixed in perpetuity) amounts to Rs. 53,290. The revenue just mentioned was assessed when these mauzas belonged to the Benares province, where they came under Mr Jonathan Duncan's Settlement in 1792. Further details regarding the transfers of these mauzas will be found in the settlement report (p. 173).

As mentioned in Part I., the area included in the present district of Azamgarh was, immediately after the cession, included in the district of Gorakhpur. It was not until the 18th September, 1832, that the present district was formed, and in it were included, until November 1st, 1879, the parganahs Bhadāon and

Sikandarpur, which now form part of the Ballia district. In the settlement report will be found a complete fiscal history of the fourteen parganahs from the time of Akbar's *Institutes* (1596) to the completion of the sixth settlement in 1876. It is unnecessary in these pages to treat it with anything like the same fulness, and a brief *resumé* only will be attempted. It will be convenient at the outset to bring together, in one statement, the statistics of area and revenue for the most important periods over which the fiscal history extends.

Parganah.	Cultivated area in acres.		Revenue.			
	In 1596 (in <i>A'in</i> .)	At sixth settlement.	In 1596 (in <i>A'in</i> .)	In 1802 (first triennial).	In 1818.	In 1879 (sixth settlement.)
			Rs.	Rs.	Rs.	Rs.
Deogāon ...	...	58,519	...	91,816	88,138	1,09,289
Belhābāns ...	7,691	21,704	16,309	28,001	32,815	45,037
Nizānabad ...	3,797	158,495	15,065	1,68,869	2,13,859	4,06,543
Māhul ...	...	84,910	...	1,62,135	1,67,455	2,15,661
Rauria ...	3,603	22,788	8,547	1,29,419	1,08,441	47,548
Atrauliā or Tilahani ...	6,864	44,824	16,359			
Gopāpur ...	2,041	18,942	4,610	15,301	16,656	37,956
Sagri ...	12,370	83,668	31,868	70,901	1,01,041	1,67,152
Ghosi (including Chakesar and Sūrajpur).	15,205	60,902	32,113	57,022	65,464	1,25,434
Nathāpur ...	3,093	20,662	6,537	18,728	19,259	46,866
Karyāt Mittū ...	5,640	7,717	13,785	15,623	16,885	17,339
Chirākot ...	8,845	26,523	20,196	22,621	25,745	59,994
Muhammādābad ...	35,219	112,604	80,757	84,216	1,05,729	2,55,110
Mau Nātbhanjan ...	1,653	8,033	5,227	5,888	10,059	18,457
Taufir lands ...	...	...	...	3,120	...	...
<b>Total ...</b>	<b>106,003</b>	<b>720,303</b>	<b>5,52,643</b>	<b>8,73,733</b>	<b>9,74,546</b>	<b>16,58,191</b>

With respect to the above statement, it should be noted that for Deogāon and Māhul, the area and revenue at the time of Akbar cannot be given, as although Deogāon appears in the *A'in*, its present area differs considerably from that stated therein. Māhul, as already mentioned, is not found in Abul Fazl's list, nor do its present limits correspond with the ancient parganahs out of which it was formed. A comparison, therefore, between the district now and in 1596, can be made only as regards 12 of the 14 parganahs. Taking these, we find the cultivated area in 1596 was returned at 106,003 acres, as against 586,879 at the sixth settlement; and the revenue at Rs. 2,52,643, as against Rs. 6,19,781 at the cession, and Rs. 13,15,280 at the sixth settlement. As regards the figures derived from the *A'in-i-Akbari*, it should be noted that the areas were not arrived at by survey, and, even as estimates, were probably

under-stated. Further, the revenue there recorded was most probably an ideal assessment: Akbar professed to take one-third of the average value of the gross produce of the land, and it is more than doubtful whether the revenue so assessed was ever collected. As regards Málul and Deogán, both have lost area by transfers to Jaunpur, so that the figures for the early settlements are not applicable to the areas now contained in those parganahs.

From 1596 to the cession in 1801 fiscal history is a blank, and our knowledge of the fiscal affairs of the district at the latter period is limited to a statement of the gross revenue entered in the first article of the treaty of the 10th of November, 1801. That revenue was (exclusive of *sáyar*) as follows: Azamgarh and Man-Nátbhanjan, Rs. 6,95,624-7-6, Málul (exclusive of taluka Oril) Rs. 1,68,378-4-0, total Rs. 8,64,002-11-6. This amount is, however, some Rs. 24,000 more than was collected in the year of cession. Mr. John Routledge was, on the 12th December, 1801, directed to take over, from the officers of the Oudh Government, charge of the parganahs that were to form the new district of Gorakhpur. Azamgarh and Man-Nátbhanjan were accordingly taken over in the end of December, 1801, and Málul in the end of January, 1802. As the revenue-collectors (*ámils*) of the Oudh Government declined the offer made to them to continue in office after the transfer, the parganahs were distributed into eleven small jurisdictions under new officers.

The system, if such it can be called, of revenue administration that prevailed just before the cession, is described in the early letters of Mr. Routledge, the first Collector. The mode of realizing the revenue by the *ámils* was, in plain language, to take everything they could possibly get. Nominal settlements were, indeed, made at the beginning of each year; but neither the *amil* nor the zamindár, the two contracting parties, paid the least regard to the written engagement. At the season for reaping the harvest, the *amil* placed armed men over the crops, to prevent their being cut down until he had made a fresh settlement with the owners. The difficulties which Mr. Routledge had to face, were increased by the fact that not a single record of any kind regarding past administration was forthcoming; all the former revenue officers had left with the *ámils* and their deputies, to avoid the insults and ill-treatment which they justly apprehended from the oppressed inhabitants. The position of the *káníngos*, who were supposed to keep the records, had been one of great embarrassment in the times of which we are writing. The district is described as at that time, "nearly a waste, which would, in the course of one or two years more, become an entire scene of desolation." Again, we read:



“Except in parganahs Belhábáns, Atraulia, and Kauriá Tilhaní, cultivation has decreased to such a degree that the produce is barely adequate to the subsistence of the inhabitants; and, except in the parganahs above mentioned (the zamíndárs of which have always been able to resist the undue exactions of the ámils), the population is extremely deficient.”

The relation of the cultivators to the zamíndárs seems to have been much the same, as regards the respect paid to engagements, as that of the zamíndárs to the ámils; indeed, it could not well be otherwise, for the zamíndárs were compelled to strip their tenants of every thing they could lay hands on, in order to satisfy the demands of the ámils. Under such a state of affairs, it is not surprising that trade was depressed. Imports of every sort were subjected to vexatious duties, both on their first arrival and on passing from one parganah to another. The produce of cultivation, when exported, was taxed in the same way. For the collection of these taxes, 106 posts were kept up in Azamgarh, and 19 in Máhul. From all this it will be no exaggeration to state, that at the time of the cession the district was wretchedly misgoverned.

In 1802 Mr. Routledge made the first settlement, known in revenue language as the ‘First triennial’, from the fact that the engagements were taken for three years. The policy of permanent settlements was at that period in favour with the Court of Directors, and the arrangements then made were intended only to lead up to a permanent settlement, to be introduced after a short interval had permitted the collector to ascertain what would be an equitable revenue demand. It was proposed that the first triennial should be succeeded by a second triennial, and that then a settlement for four years should be made. Thereafter, it was intended that such estates as had come sufficiently under cultivation, should be settled in perpetuity. We need not occupy space with the details of a proposed measure which was never carried out, and which is, perhaps, as far off being realized now, as when it was proposed.

The first settlement did not take long to make, for it was reported for sanction on 28th October, 1802. The engagements for the revenue were taken from the village zamíndárs, and not from rás and other large farmers under the old system, although the latter offered a larger annual revenue, if allowed to engage for whole parganahs. Besides the settlement, Mr. Routledge had to introduce the new *abkárt* and customs arrangements, and was judge and magistrate of the district of Gorakhpur, as well as collector. On the 10th of January, 1803, he gave over charge of the district to Mr. Alexander Ross, who for a time exercised the same functions; but was, shortly afterwards, relieved by the

appointment of a magistrate and judge, retaining only the office of collector. On the 20th March, 1806, he was succeeded by Mr. Francis Balfour, who held office till 14th January, 1811.

At its outset, the new revenue administration had to suffer from a deficient rainfall, that ever-recurring source of difficulty in Indian fiscal affairs. A short rainfall in 1803 was followed by a heavy fall of hail in February, 1804, and, as usual, balances accrued. Embezzlement and misconduct of the revenue-payers further increased the collector's embarrassments. The first settlement was a progressive one, but it was found impossible to realize the revenue; so that, at the second triennial settlement in 1805, a considerable abatement was made in the demand. During the preceding term no less than 35 estates had to be sold by auction for arrears.

The second settlement seems, on the whole, to have worked well; few balances occurred and not many sales took place. When preparations for the third settlement began, in the summer of 1807, a new Board of Commissioners for the Ceded and Conquered Provinces was appointed, with head-quarters at Farukhabad.

This was the settlement for four years which, it was proposed, should form the basis for a permanent settlement. The method of settlement prescribed by the Board was strenuously objected to by Mr. Balfour, the Collector, but the settlement was concluded in 1808-9. In that year, however the old establishment of contract *tahsildárs* (called *dah-yak*) was abolished, and new men appointed on fixed salaries. To the change of system was added failures of the rice harvests, in 1215 and 1217, and damage by frost in 1216 *fasi*. Arrears accrued; many estates were put up to auction and sold, often for very inadequate sums; estates were farmed or managed directly by the Collector; and the people began to harass the revenue authorities through the civil courts.

Great delay occurred in carrying out the fourth settlement, and this period is chiefly remarkable for the strained relations which existed between the Board and the Collector. In 1814, Mr. H. G. Christian, Secretary to the Board, was appointed Collector, and his first step was a sharp attack upon the position of Rāja Shiulāl Dūbe, whom he considered a leader in the opposition to the recovery of the revenue. He next suspended 33 of the revenue officials, and applied himself to complete the settlement. In February, 1815, his task was so nearly finished that he was able to return to his permanent appointment at Farukhabad. In his report Mr. Christian attributes the defalcation mainly to a combination of the more wealthy landholders, to withhold revenue until the assessments of their estates had been finally fixed. They conceived that an accumulation of arrears

might result in an ultimate decrease of demand. This fourth settlement was for 10 years, but at the end of that period, namely, in September, 1822, a new system was introduced by Regulation VII. of 1822, and so elaborate was it that the fifth settlement was not completed until 1837. In this long interval of 15 years the revenue was collected, almost without balance, and apparently without sales. To tide over the interval a general engagement was taken from landholders, to pay the existing revenue till a new settlement was made. Before the fifth settlement was finished, Regulation IX. of 1833 had been passed. Its object was to simplify the unwieldy system of Regulation VII. of 1822. The latter regulation introduced, for the first time, the practice of collecting information connected with the system of agriculture and the rights of the people.

The early revenue history of Azamgarh may be commended to those who are inclined to pass a harsh judgment upon early British administrators. The fault, according to Mr. Reid, lay more with the ruled than with the rulers. Landholders exhibited no responsive loyalty towards the British Government and its officers. Land was wilfully thrown out of cultivation, and assets concealed; and at every settlement from the second to the fourth, the landholders did what they could to embarrass the collector, by refusing to appear, by abstaining from paying up the old revenue and engaging for the new, and by making use of the civil courts against him. One fertile source of difficulty was the constant disputes between co-sharers, owing to the total absence of any system of record such as now exists. To the absence of such a record was in part due the entire failure of the policy of selling the estates of defaulters.

The fifth settlement, completed under Regulation IX. of 1833 by Mr. Thomason (afterwards Lieutenant-Governor of these Provinces), opened a new era. The features which distinguished it, as well as the operations under Regulation IX. of 1833, from the early settlements, were: (1) the demarcation of village boundaries and the survey of each village; (2) the fixation of the revenue for a period of twenty years, which was afterwards increased to thirty; (3) the formation of a record of rights and tenures in each village.

In the settlements under Regulation VII. of 1822, the assessments were mostly made upon regularly prepared rent-rolls or estimates of the actual assets. In the operations under Regulation IX. of 1833, the cultivated area seems generally to have been classified into rice land and *harjins* land. Average rates were assumed for these classes, and the assumed rental which the areas and rates gave, were checked by comparing the average rate that it yielded on the total cultivation with an assumed average rate for the parganah. The

revenue demand in both sets of settlements was fixed at a proportion of the actual or supposed assets, which varied between 50 and 66 per cent.

The revenue fixed by Mr. Thomason was Rs. 12,42,274, payable in 1837. It was an advance of Rs. 3,09,239, or  $33\frac{1}{2}$  per cent., on the highest demand of the fourth settlement; but of this increase more than one-fourth was due to the assessment of revenue upon lands previously held revenue-free, most of them on forged deeds of grant. The story of this long-continued fraud upon the State will be found at length in the settlement report (p. 193). Many villages which had either escaped notice, or had been under-assessed up to this time, were brought on the revenue-roll after the survey made at the fifth settlement. The revenue assessed by Mr. Thomason was regularly collected, and the severer processes had not to be resorted to except in a very few instances; and those were all before the mutiny. The area that passed by private sale, 230,380 acres, or rather more than one-sixth of the whole district, appears large; but such transfers are not necessarily connected with the incidence of the revenue. On the other hand, the high prices realized point to a light assessment; and it is worthy of remark that only one-fourth of the area transferred came into the hands of the trading classes.

When the fifth settlement expired in June, 1867, the revenue demand showed an increase of Rs. 3,447, brought about by the addition of revenue (Rs. 11,492) from lapsed *madfis* and new alluvion, and diminished by a few remissions (Rs. 8,045) for land taken up by Government, for diluvion, &c. The loss of the records in the mutiny prevents any accurate judgment being passed upon the village records then prepared, but it would seem that they were imperfect as compared with those of the current settlement, especially in the matter of recording the names of landholders and cultivators. An attempt was made in 1861-64 to correct the records by the creation of a special department; but the official appointed to the task appears to have grossly neglected his duty and nothing resulted.

Preparations for the revision of the fifth settlement began in 1866, tahsil

Sixth settlement.

Deogán being the first selected for operations. Its survey was completed before the rainy season of 1867. Mr. Lumsden joined the Azamgarh settlement on the 4th April, 1867, but relinquished it on the 1st April, 1868. After this the office remained vacant till 10th August, 1868, when Mr. Reid took charge. Survey operations were suspended in 1869-70, the year of financial panic, owing to the settlement budget having been cut down. Before this, however, parganah Nizámabad had been surveyed. The remaining parganahs were surveyed under the supervision of the settlement officer between 1870-73.

The re-measurement of the district disclosed a cultivated assessable area of 730,308 $\frac{3}{4}$  acres or 1,141.10 square miles, which was greater by 169,570 acres, or 30 per cent., than that of the fifth settlement. This large percentage of difference between the areas of the two settlements was not all due to extension of cultivation, about 6 per cent. of it being accounted for by the resumption of *jágirs* and revenue-free holdings. A further deduction must be made for the more accurate measurements of the recent settlement, it being notorious that the cultivated area in some parganahs was understated at the previous survey. There are no returns available from which to institute a comparison between the areas under the different kinds of produce at the fifth and at the recent settlement; but neither as regards these, nor as regards the relative areas under groves, does it appear probable that any important differences took place.

The total rental of the district was computed at Rs. 34,81,649, and applying this to the cultivated assessable area just mentioned, an average rate of Rs. 4-12-3 per acre is deduced. If all the lands, therefore, had been held by tenants paying cash-rents, the gross rental of the district could have been found by a simple arithmetical process. But the 730,308 acres were actually held thus :—

		Acres.	Percentages.	Total.
By tenants paying cash rents	{ (rice)	91,494 $\frac{1}{2}$	12.53	60.91.
	{ (harjins)	353,320 $\frac{1}{2}$	48.38	
By proprietors as <i>sir</i>	{ (rice)	89,194 $\frac{1}{2}$	12.21	32.58
	{ (harjins)	148,725 $\frac{1}{2}$	20.37	
Rent-free or paying kind-rents	{ (rice)	39,017	5.35	6.51
	{ (harjins)	8,497	1.16	

The distinction between rice lands and lands bearing other crops, which is made above, naturally results from the distinct physical features and the difference in the letting value of the two classes. The rental of the lands held by tenants paying cash-rents could alone be ascertained from the *patwáris'* papers. It amounted to Rs. 3,58,898 on rice-lands, Rs. 16,94,412 on *harjins* lands; total Rs. 20,53,310. This gave an average rent of Rs. 3-14-9 per acre on rice, and Rs. 4-12-9 per acre on *harjins* lands. The application of these rates to the area recorded as *sir*, or as paying kind-rents, would have given a rental for that area of Rs. 12,57,240. This, added to the ascertained cash rental, would have given Rs. 33,10,550 as the rental of the district.

There were, however, obvious reasons why it would have been unfair to apply these rates at once to the *sir* and the *batai* land. The principle adopted, there-

fore, was to make an exhaustive inspection of every mauza and to pick out from among the varying rent-rates those which were commonest and seemed fairest. Minute subdivisions of the cultivated land, with respect to the crops borne, the quality of the soil, and the position with reference to the village site, were made. By this means parganah and circle rates were deduced; and these have been recorded with great detail in an appendix to the settlement report. The rates used for the various classes of soil varied greatly, but those most frequently adopted were the following:—

						Rs. a. p.
RICE-LANDS,	{	Class I.	...	...	...	5 6 11
	{	" II.	...	...	...	4 8 8
	{	" III.	...	...	...	3 10 5
	{	" IV.	...	...	...	1 14 2
	{	" V.	...	...	...	1 14 2
PER	{	Class I.	...	...	...	8 15 7
	{	" II.	...	...	...	7 3 3
	{	" III.	...	...	...	5 6 11
PÁLO	{	Class I.	...	...	...	4 8 8
	{	" II.	...	...	...	3 10 5
	{	" III.	...	...	...	3 10 5
	{	" IV.	...	...	...	1 14 2

An explanation of the terms *per* and *pálo* has been given in Part I. In the whole district the rice-lands amounted to 219,706 acres, and the *harjins* to 510,542. Half of the rice-lands were entered in class III., at an average rate of Rs. 3-10-5 an acre; and half the *harjins* area in classes II. and III., as *per* land. Of first-class *per* there were only 48,004 acres, and of first-class rice-land only 11,289 acres. The *per* or home-lands, it may be noted, comprised two-thirds of the entire *harjins* area. The extraordinary number of villages and hamlets with which the district is dotted, accounts for the very large area which is thus classed as home-lands.

The general result of the rent-rates, when applied to the total cultivated area, would have been a rental of Rs. 34,81,649, giving an average rent of Rs. 4-12-0 an acre all round, or Rs. 3-6-11 an acre on the rice land and Rs. 5-5-6 on the *harjins*. It is worthy of remark that the average rent per acre of the cash-paying area, as ascertained from the patwáris' papers, was Rs. 3-14-9 on rice land and Rs. 4-12-9 on *harjins*; total Rs. 4-9-10. The result, therefore, of the settlement officer's inductive method was, that a somewhat higher all-round rate than that obtained

from the recorded rentals, was arrived at. Had the rental arrived at by means of the classification of areas and selected rent-rates, been taken, without further modification, as the basis of the Government demand, the revenue would have been Rs. 17,40,825, giving an increase of nearly 40 per cent. on the previous demand. The revenue actually fixed was Rs. 16,58,191, being 4.75 per cent. less than the sum just named. This reduction was rendered necessary (1) on account of the lower rents paid by high-caste tenants; (2) in special cases, on account of the turbulent character of the tenantry, the uncertainty of assets, or the poverty and numbers of the coparcenary body; and (3) as a small sum had to be struck off on account of entire revenue-free *mauzas*. There were, on the other hand circumstances counteracting the two first classes of considerations; such as (1) the existence of a *sáyar* income from lakes or marshes and natural woods, not included in the rental of the cultivated land; (2) the presence of waste land which had been thrown out of cultivation, but, being susceptible of immediate restoration, was treated as part of the cultivated area; (3) in some estates the current rent-rates paid were found above the average, and usually the assessment was based on these higher rents.

The actual enhancement represents an increase of Rs. 4,12,469, or 33 per cent., on the old revenue demand, a result different from that predicted by Mr. Thomason in the last paragraph of his report on the fifth settlement. Full details of the incidence of the new revenue on cultivated, assessable and total areas, and of the increase in each parganah and tahsil, are given in the settlement report (page 220). The percentage of increase was lowest in Deogáon parganah (7 per cent.), and highest in Muhammadabad (57 per cent.) and Mau Nátbhanjan (53 per cent.). In the two latter the increase was due solely to extension of cultivation, as the incidence of Mr. Thomason's assessment approximated very closely to that of the present settlement. The rate at which the new revenue fell upon the cultivated area was, for the whole district, Rs. 2-4-4, against Rs. 2-3-7 at the fifth settlement. The highest incidence is found in Nizámabad (Rs. 2-9-1) and the lowest in Deogáon (Rs. 1-13-11). The figures of revenue and its incidences given above are of course exclusive of the cesses, that is, of the 10 per cent. local cess and the patwári cess (the latter now abolished), which are only revenue under another name, so far at least as regards the payers thereof. The reason for the low assessment of parganah Deogáon is chiefly explained by the circumstance that it is naturally the poorest in the district and is held almost entirely by crowded communities, among whom the land is minutely subdivided.

The new revenue began to be collected in each pargana with the *fasli* year following that during which the demand for the various *Working of the new revenue.* *mahals* in it was made known—or between December, 1869, and May, 1875. The increase in the revenue collected up to April, 1877, had more than covered the net cost of the settlement, which amounted to Rs. 6,82,105. Notwithstanding the unfortunate seasons that followed, the collection of the revenue in all the parganas except Málul has been effected smoothly and easily. In no year, except 1877-78, did the amount of balance equal 1 per cent.; in that year it was 1.21 per cent. of the demand. In 1879-80, however, not a single rupee was in balance at its close. In Málul, before 1877, some difficulty occurred, owing to the mismanagement of the ríja of Jaunpur's estates and the indebtedness of other individuals, but for this the settlement was not responsible.

Very full details of the transfers of land that took place between the fifth and sixth settlements, will be found in the settlement report. *Alienations and the price of land.* The little reliance that can be placed on such statistics is too well known to require remark. Taken, however, for what they are worth, the figures indicate a larger number of transfers in the years 1859-74 than in either of the two preceding periods (1837-47 and 1840-58) of the fifth settlement. This would seem to point to a less prosperous state of affairs than formerly among landholders. Something, Mr. Reid thought, might be due to the increased numbers of the cultivating landholders, but probably the frequent recurrence of unfavourable years in the third period of the settlement was the chief cause of the greater number of sales. The classes to which transfers were made and the percentages of area transferred were as follows: to co-sharers 3.56, to relatives 3.55, to other landholders of the landholding classes 6.02, to *mahájans* 4.57; total 17.70. The last figures denote the percentage of land transferred to the total area of the district. Regarding the price of land, the deduction we may draw from the figures is, that investors in land were satisfied in 1877 with  $4\frac{1}{2}$  per cent. on their capital, whereas 30 years ago the current rate was 8 or 9 per cent.

With the same reservation as to their accuracy as the settlement officer made regarding the figures given in his report, the average *Alienation since settlement.* price of land per acre of revenue-paying land in each tahsil, may be given for years since the settlement<sup>1</sup>:—Azamgarh Rs. 34-3-10, Muhammadabad Rs. 37-9-4, Sagri Rs. 104-14-3, Málul Rs. 23-6-3, Deogón Rs. 54-9-6.

<sup>1</sup> From a statement furnished by the Collector. The years on which the averages are struck are—for Azamgarh 1281-8 *fasli*; for Muhammadabad, Sagri and Málul 1284-8; and for Deogón 1279-88.



Incidental mention has been made in the caste notices of most of the leading families of the district, and there are very few of sufficient importance to require detailed notice. In the last edition (1881) of the official *Manual of Titles, North-Western Provinces*, the only name connected with this district is that of Rájá Muhammad Salámat Khán, born in 1835. The circumstances under which official recognition to the claim made by the representative of the old rájas of Azamgarh to the title, was accorded, are briefly set forth in the *Manual* (p. 52), and need not be given here, as they will be detailed in the historical portion of this notice. The family cannot claim to rank as a leading one on the ground of landed possessions in this district; for, from the official publication just mentioned, it would appear that the rája possesses only small shares of estates in parganahs Nizámábád, Ohiriákat, and Muhammadábád, paying a Government revenue of Rs. 337. In the settlement report, however, it is stated that, in 1873, a grant of 5,000 acres of forest land in Gorakhpur district was made to him by Government.

A list of 54 properties, the Government revenue of which, in each case, exceeds Rs. 2,000 a year, is given in the settlement report; but under several of the numbers two or more names are included, so that the total of properties does not exactly coincide with the total of leading families. A few only of these can be named here. Much the largest estate in the district is the Jaunpur rája's, now under the management of the Court of Wards. The rája and his younger

The rája of Jaun- brother are sherrers in it, and are the great-grandsons of  
pur's estate. Shiulál Dúbe, a Brahman of notoriety in his time in the Benares province. The estates which his descendants hold were nearly all acquired by him. With the history of the Jaunpur estates we are not here concerned; that of the Azamgarh property may be shortly told. After the cession of Azamgarh by the Nawáb Wazír in 1801, Jaigopál Páure, son-in-law of Shiulál Dúbe, and Rám Ghulám Páure, cousin of Jaigopál Páure, were, on the security of Shiulál Dúbe, appointed tahsildárs of parganahs Nizámábád and Máhul respectively; and they held their appointments during the first two settlements, from 1802 to 1808. But in May, 1808, formal charges of peculation, corruption, and oppression were made to the Board against them by various persons in Azamgarh; and as about the same time the old system of tahsildárs was abolished, they were in June, 1808, removed from their tahsildárships. The investigation into the charges against them showed that both of them had, under pleas that were not tenable, kept back some thousands of rupees of the revenue; and that, in the names of various real or fictitious persons, they had

purchased privately and at auction, and had taken in mortgage and in farm, estates situated within their jurisdictions.

Rám Ghulám Pánre seems to have been merely a creature of Jaigopál's, and the latter, backed by Shiulál Dúbe, did all he could to frustrate the Collector's proceedings against him. Precepts were obtained from the Judge of Gorakhpur staying the Collector from recovering the sums due to Government, and from settling certain estates without reference to the so-called purchasers and mortgagees. An elaborate petition also was submitted to the Governor-General, in which the new tahsildár of Nizámábád was charged with having, at the instigation of the Collector and the Board of Commissioners, ejected the servants of Jaigopál by violence from the latter's house in Azamgarh and destroyed his property. These charges were rejected as *prima facie* false, and Jaigopál and Rám Ghulám were compelled, under a decree of the civil court, to pay up the revenue which they had withheld. Settlement was unavoidably made with the recorded purchasers and mortgagees for estates of which they were ostensibly in possession. Most of these were estates purchased at sales for arrears of revenue; and, as far as the records show, the arrears for which the sales had taken place were genuine. But, under the sanction of Government, the fraudulent sale to Ishrí Bakhsh of the large talukas of Gurelá, Barámadpur, and Shamsabad in Máhul was disregarded, settlement was made with the village proprietors, and Shiulál Dúbe referred to the civil court. To this he did resort some years afterwards, but the suit was dismissed. A criminal prosecution, however, did not follow from the charges against Jaigopál and Rám Ghulám.

The estates that had been purchased prior to 1808, augmented by further acquisitions between 1810 and 1813, continued to be recorded in the names of their dependents. The cultivators were Kshatri and Bhúinhár communities, who resisted all efforts to extract the revenue, whether made by the proprietors or by the Government officials. In 1814 Mr. Christian proposed to confiscate the estates standing in the name of Báldat Dúbe, a minor son of Shiulál Dúbe, and to hold an elaborate investigation into the title on which all the estates suspected of having been illegally acquired were held. These proposals were negatived, but certain estates were put up for sale for arrears of revenue. This measure was rendered futile by the ruling of the civil court, that the estates (with one or two exceptions) were not liable to sale, as the arrears had accrued after the expiration of the third settlement and before engagements had been taken for the fourth. So the estate remained almost intact, and some further addition to it was made, in subsequent years, by purchases at auction.

The hold of the rája of Jaunpur upon many of his villages is little firmer now than it was sixty years ago. Continuous strong management might have kept in check the opposition of the ex-proprietors, but mishaps in the family seem to have prevented its exercise. Shiulál Dúbe himself was an energetic man, as was, it is believed, Shiu Ghulám Dúbe, his grandson; and for some years a number of the Azamgarh villages were advantageously leased to Mr. Hunter of Nizámábád. But for the last twenty years the management of the estate has been decidedly feeble, and rent and revenue have been realized with difficulty. For several years the Court of Wards held the estate; but, by all accounts, the operations of the manager under it were not very effective. In 1869 Lachhmi Náráyan Dúbe, the eldest male of the family, came of age, and the estate was made over to him; but he was quite incompetent for the charge. On his death, in 1875, he was succeeded by his cousin, Harihar Dat Dúbe, the present rája.

The exact extent of the estate in this district cannot be easily made out, as the figures in the Court of Wards' report include the entire property in the three districts—Jaunpur, Benares, and Azamgarh. In the settlement report the area in 1876 is given as nearly 39,000 acres, occupying 89 entire villages and parts of 26 others; the revenue is there stated as Rs. 45,587.

Next in size to the Jaunpur rája's estate in Azamgarh is Bábú Durgá Parshád's. This was acquired in much the same way as Bábú Durgá Parshád's estate. Durgá Parshád is the grand-son of Kanhaiyá Lál, a Khatri. The latter was appointed treasurer of Gorakhpur in 1802; and soon afterwards his son and son-in-law were appointed tahsildárs in the district. In 1808 the latter, named Moti Lál, who was tahsildár of parganahs Átrauliá, Kauriá, and Gopálpur, was charged with malpractices and was removed from his appointment; and the former also seems to have been discharged in that year. The collector recommended the dismissal of Kanhaiya Lál also; but the grounds alleged were held insufficient, and he continued to be treasurer up to 1814. In October of that year he was dismissed, on the urgent representation of Mr. Christian. The present representative of the family is described (in the settlement report) as, "strict with his agents and considerate of his tenants. With the latter he is popular, those only being excepted who keep up the old grudge about the acquisition of their villages."

The estate of the Sidhári Bábús was, partly at least, acquired before the cession, and is known as 'taluka Báz Bahádúr'; although the present owners do not claim descent from that personage, but from Musharraff Ali Khán, a grand-nephew of Báz Bahádúr's widow. The present owners are Wáris Ali Khán, son, and Akbar Khán, grandson,

of Musharraḥ Alī Khān. The joint revenue payable on the estates is Rs. 18,761.

Mīr Muḥammad Takī of Sarāi Mīr; Mīrs Ghazanfar Husain and Bākar Husain of Pīrpur (Fyzabad district); Mathura Parshād, Nārāyan Sinh and Kesho Parshād, sons of Mangalā Parshād, Bhūinhār, of Sūrājpur, parganah Ghosī; and the Khajūrī Bābūs (Lachhman Sinh and seven others): all these are owners of estates paying upwards of 10,000 rupees revenue. The first, third, and fourth of these families held property before the cession. All the remaining properties are assessed below Rs. 10,000.

The estate of Mr. M. P. Dunne of Shamsabad, parganah Māhul, with a Government revenue of Rs. 6,800 at the recent settlement, was granted to that gentleman for distinguished services in the mutiny. The *jāgīr* formed part of the estates of the rebel Irādat Jahān, the last of the Māhul rājas, who was executed for rebellion in the disturbances of 1857-58. The rest of Irādat Jahān's estates were bestowed on Mr. Martin and Kāzi Ināyat Husain. Both the European grantees have died, but the estates remain in their families.

One property more may be mentioned, that, namely, which is held revenue-free under an old imperial grant by Alī Ashraf, a descendant of Abdur Razzāk, the sister's son of Makhdūm Saiyid Ashraf Jahāngīr. It consists of seven villages in parganah Chirīākot. The resident cultivating communities are in full proprietary possession of the villages, and the *jāgīrdār's* right extends only to the collection from them of the Government share of the assets.

Proprietary tenures are, with a few unimportant exceptions, simple or undivided. The proprietors hold direct, unrestricted control over their estates, subject to the payment of the Government revenue and cesses, to certain police and settlement obligations, to individual encumbrances created by themselves, and to the law respecting the occupancy rights of tenants.

The only exceptions to this tenure occur in about thirty small villages, two-thirds of which are situated in parganah Atrauliā, and the rest in various other parganahs. These form parts of large mahāls, and the proprietary right in the villages is divided between the superior proprietors, *mālguzārs*, who pay the revenue, and the inferior proprietors, *mushakḥkhasīdārs*, who hold the villages entire under the former on permanent hereditary leases, which are subject to revision, as regards the amount of



tively few maháls which belong to a single person; and in the case of proprietary families, the joint constitution generally works smoothly only while the members of the family are few. Following it are various degrees of separation in the interest of the proprietors. Four principal ones are distinguished in the settlement report: (1) where only the *sir* land is separate; (2) where most of the cultivated land and the tenants' holdings, and some of the waste and *shyar*, are divided among the proprietors by households; (3) where some land is held in severalty by individual households, other land in common by certain households, other land in common by all the households of certain main *pattis*, and other land in common by all the sharers; (4) where the mahál is divided into *pattis* held by households which have nothing in common. The third is the constitution of the majority of proprietary communities, and, for its comprehension, requires a reference to their history. The division of the land in these usually began some generations ago, in the time of progenitors whose names are still applied to the main sub-divisions (*pattis* of the mahál). Much of the cultivated land, the tenants' holdings (*parjari*), and some of the waste and *shyar*, were distributed among these *pattis*; but some cultivated land, waste, and *shyar*, remained common property. As the sharers have multiplied, the main *pattis* have been broken up by imperfect partition into smaller parts, in the same manner as was the mahál into main *pattis*. So that under this constitution we have the state of things mentioned above.

The complexity of tenure is not confined to the overlapping of the boundaries of maháls and mauzas, but is found also in the separate holdings within maháls; for all the separate lots of each *patti* and household will rarely be found in a single locality, the parts consisting of fields situated in several parts of the mauza or mauzas that are included in the mahál. The bad effects of the disjointed character of these holdings are most evident where there are many proprietors, residing some in one and some in another mauza.

In the large majority of estates ancestral right is the basis of proprietary interest. Even in estates where a different scale of interest has, from peculiar circumstances, become established, ancestral right is still kept up in the *shyar* and waste, and occasionally even in the common lands that are cultivated. To this strong sense of ancestral right is probably owing the sentiment against adoption—as introducing strangers and preventing the devolution of property to collaterals—which is found among proprietary communities. The mode of expressing ancestral shares in this district is almost always by fractions of the rupee. But the fractional parts into which the rupee is distributed varies

The basis of proprietary interest: ancestral right.

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recent settlement was in some cases to prepare two separate share lists, called the *patildāri māl* and the *patildāri sāyar*; in others the two standards of right were combined in a single table. Much inequality was found to exist between possession and right in some of the large coparcenary mahāls; but the settlement authorities were not empowered by law to interfere, *suo motu*, in such cases.

Common land, that is, land the ownership of which is undivided, is generally cultivated by tenants, from whom the rents are collected either jointly—by managing partners of the different shareholders, or separately—by an estimate of the share of rent due from each tenant to each share or *patli*. Sometimes certain tenants are assigned to each *patli* by an arrangement called *phātibandī*. No reckoning takes place among the shareholders in large coparcenary communities for land held in severalty. If a sharer's *śr* is not proportionate to his right, the *śr* is assessed at tenant's rates and cash is paid, or the rent of certain tenants is assigned to those who hold less than their full share of *śr*. Owing to the vast number of sharers and the great sub-division of interests, the *lambardāri* system fails to fulfil its purpose in Azamgarh, and is only nominally in force.

It remains to notice the plots of land that are held on a distinct tenure from, and convey no title to rights and interests in, other parts of the mauzas and mahāls. These are known as *arāzīs* or *arāzīdāris*. Most of them are resumed revenue-free holdings.

The description above given of proprietary rights applies substantially to those estates that are held revenue-free. Their number at the recent settlement only amounted to 22, the assumed assets of which were Rs. 10,801, showing a loss to Government of about Rs. 5,000.

First among cultivating tenures is the *śr*, or lands recorded as in the cultivation of proprietors of all kinds. These amounted at settlement to 32·62 of the total cultivated area of the district, the highest percentage being found in parganah Deogāon (57·86) and the lowest in Atrauliā (20·73). Besides the *śr*, other lands were cultivated by proprietors, bringing up the total percentage of lands in their cultivation to 42·26. The other cultivating tenures fall into two main classes: (1) occupancy holdings, and (2) holdings at will. The proportions of these were 59·69 and 40·31, respectively, to the whole tenant-held area. Occupancy tenures, again, may be classed as: (1) privileged, of which *sankalaps*, *birts* and land held in compensation for, or as the residue of proprietary rights, or for maintenance, are instances; and (2) ordinary occupancy tenures, which accrue under the law.





An important part in the traffic of the Azamgarh district is played by the river Gogra, the natural means of communication for all the districts of the Benares group. There are three wharves in the Azamgarh district, at (in the order of decreasing importance) Dohrighāt, Nainijor and Chaprighāt. No returns are forthcoming of the traffic transacted at the two latter places; the only fact known about them being that 38 river boats ply at the Nainijor and 38 at the Chaprighāt wharf. The Dohrighāt traffic registered in 1879, showed values in round figures as follows: *Receipts* from up-stream, Rs. 1,45,000; from down-stream, Rs. 12,50,000; total, Rs. 13,95,000: *Despatches* to up-stream Rs. 56,000; to down-stream, Rs. 20,00,000; total, Rs. 21,56,000. The receipts from up-stream are much less considerable than might have been expected, and consist almost wholly in a small import of food-grains, principally from wharves on the opposite (Gorakhpur) bank. The receipts from down-stream are much more important, the principal items being rice, salt, and sugar from Patna and other wharves in Bengal, in exchange for which tolerably large despatches are made, including valuable consignments of cotton goods. The despatches up-stream are wholly insignificant. Briefly, then, it may be stated that the returns of river traffic indicate that in normal years there is no large export or import of food-grains, and that the principal part in the traffic is played by the exchange of commodities of a special character.

A very full history of the sugar trade of the district will be found in the Settlement Report (p. 159). It is sufficient here to notice that the area under its cultivation had risen from 61,373 acres in 1836 to 91,297 acres at the recent settlement. This is somewhat in excess of the area, 77,014 acres, shown (in Part II. *supra*) as under sugarcane in 1880-81. How far the last figures present a real decline in the trade cannot be stated; but the refiners' business in Azamgarh is not a very certain and profitable one, and failures are not uncommon. The number of sugar refineries in the district at the recent settlement was 1,567, scattered all over the district, but the largest number was found in the head-quarters parganah (Nizámatad). Mr. Reid calculates that in favourable years the quantity refined can hardly be less than 13,60,932 maunds. Deducting five per cent. for local consumption, the probable export of favourable years is 12,95,933 maunds, or 45,402 tons, at an estimated value of Rs. 1,12,97,361. The molasses remaining from the process of refining would be 25,01,965 maunds, of which also part is exported, and about 2,500 maunds used in the Government distilleries. In the early months of the agricultural year molasses is an important part of the people's food; in years of scarcity it may be said almost to keep the people alive.

The indigo trade of Azamgarh has a history dating back to the early years of British rule. The Company's commercial resident was allowed to trade on his own account as well as for his masters ; and in 1807, seven factories were erected by the then Resident, Mr. Crommelin. A detailed account of all the indigo concerns that have been since started in the district will be found in the Settlement Report (p. 161). Only one native seems to have held factories before the mutiny ; but about the year 1864 a rage for factory building seized on the natives, owing to the high prices that then prevailed. Mr. Reid writes (in 1876):—"Of 415 factories now standing in the district, 332 have been built during the last fourteen years. At the present time only twenty-nine factories with a hundred and fifteen pairs of vats are the property of, or held by, Europeans and Eurasians. The rest (386 factories with 607 pairs of vats) are the property of, or held by, natives. Of the twenty-nine Europeans factories, thirteen are not at present worked. They contain fifty-eight pairs of vats ; and of the fifty-seven pairs of vats attached to the factories that are worked, twenty-six are not made use of."

The opium trade, judging by the figures given by Mr. Thomason in 1836, is less flourishing now than it was 40 years ago. The cause may be found in the greater independence of the cultivators. Poppy cannot compete with sugarcane, which, in spite of the greater amount of time and labour expended in its cultivation, is much the more useful and profitable crop. The Azamgarh cultivator, moreover, tries, as far as possible, to raise from his own little holding food-produce for his own consumption throughout the year, and to devote to other kinds of produce only so much land as will provide him with the cash that he needs for other necessary objects. Doubtless if the demand for sugar were to cease, all castes would take to poppy as they do to sugarcane. The average amount of opium annually exported from the district and delivered at the Government factory at Gházipur during the 16 years from 1858-59 to 1873-74, was 1,619 maunds, and the price paid by Government to producers Rs. 3,16,967. The average yearly number of cultivators is said to have been 12,000.

The processes of sugar refining and of the manufacture of indigo are very fully described in the Settlement Report (pp. 131 to 134 and 165 to 168). Some account of the former will also be found in SHAHJAHANPUR. The method of preparing indigo from plant in Azamgarh is probably the same as that followed elsewhere. It is of too technical a character to be described with advantage in the short space that could be allotted to it here.

The following brief estimate of the outturn and state of the trade may be of more general interest. Mr. Reid writes:—"On the average  $13\frac{1}{2}$  sers of dry colour are obtained from 50 bundles of plant, and 19 bundles of plant may be put down as the average crop per acre; for vicissitude of seasons affect not only the gross amount of the plant, but the quantity and quality of the colouring matter which it yields. To obtain 1,000 maunds of dry indigo, therefore, on the average about 7,800 acres of the plant would have to be sown. Guided by the return of vats, we may estimate the indigo trade to be now about one-third of what it was at the time of the survey. The average price per bundle is Rs. 1.3, and per acre is Rs. 30. It will be observed that the estimated value of the crop is nearly the same as that of *bhadain* rice: if the land is not used for indigo, it is used for the former."

The cloth trade of Azamgarh is of considerable local importance, although of much less than it used to be. In former days not only was the whole population of the district clad in cloth of local manufacture, but large quantities of most, both of the finer and of the coarser, kinds were exported. At the present time the exports consist: (1) of some of the finer cotton cloths (made from English yarn) and of the silk or tasar and cotton cloths of Mau, Kopá, and Mubárákpur, which are exported westward, southward, and eastward; and (2) of a few of the coarser sorts which are exported westward and southward, and also northward to Nipál. The export is effected partly through brokers, who purchase for dealers at a distance, and by traders who come to purchase; partly by the weavers themselves, who travel with their own goods. Some of the leading men among the Juláhas even have permanent shops in places as far off as Umráoti, where they have found a demand for their cloths. The export trade to Nipál is managed chiefly by the Muhammadan traders (Rákis) of Lár in the Gorakhpur district. Of the amount and value of the exports no definite information has been obtained. As to the local consumption of finer cloths, these are of course used when no cheaper English cloth of the same kind, or adapted to the same purposes, competes with them.

The number of looms in the district was in 1876 returned at 13,058. A considerable proportion of these were in the towns of Mau, Mubárákpur and Kopá; the rest were scattered throughout the villages of the district. Most of them were employed in the manufacture of coarse cloths from the yarn spun by women of all castes in all parts of the district. The weavers are mostly Muhammadan Juláhas. In this district two castes of Hindús also weave: Rangwás, who seem to rank with Kándús, Rustogis, and the like, and Chamárs. But the number of this kind is small. The total number of weavers in the

district by the recent census was 12,108, and no other industry except cultivation had so many followers. When fully employed, they earn from Rs. 3 to Rs. 15 per month per loom. The finer kinds *adar*, *adarsá*, *chashma*, &c., obtain a price of from 7 to 11 ánas per English square yard, *adar* fetching the highest price. The coarse kinds, *gárlá*, *sallam*, &c., fetch from one ána four pie to four ánas. (For a list of the native names and detailed price list see Settlement Report, pp. 147 and 170.)

A brief notice of the silk and satinette industry of Mubárákpur and Khairabad is to be found in the Report on the Railway-borne Traffic of the North-Western Provinces and Oudh for the year ending 31st March, 1882. The satinette or *galta* is a mixture of silk and cotton and described as a "cheap and pleasing material for ladies' dresses"; but we are told that the production of *galta* is unimportant as compared with that of the silk fabric known as *sangi*, which is much appreciated by Muhammadans. Both cultivated and wild (*tasar*) silks are said to be used and to come from Bhágálpur, Murshedabad, and other places in Bengal. The origin of the art is not known, and its practice is confined at present to the two villages above mentioned. In the year to which the report refers, there were 65 firms employing labour in this industry; the total of artizans was 2,483; and the value of the annual production of *galta* and *sangi* was estimated at 3½ lákhs of rupees.

Saltpetre is made in all the parganahs except Máhul, Atraulia and Mau, but the only saltpetre refinery is in Kopáganj. The refined saltpetre is sent towards Calcutta for export to Europe, and a good deal of the crude saltpetre is also exported. Carbonate of soda (*sajji*) is exported to Patna and eastwards, for use in the manufacture of soap and glass. The hide trade is partly managed by local traders, who combine with it the export of horns and tallow. The value of the exports of hides, horns, and tallow probably does not exceed Rs. 30,000 a year.

This summary of the manufactures of the district would be incomplete without some reference to the polished black pottery, diversified with white patterns, the manufacture of which is said to be indigenous to Azamgarh. Whatever its importance from an artistic point of view, and it is said to be much in favour with art critics, it can scarcely rank as a branch of commerce; for the whole annual value of the work is estimated at no more than Rs. 320. The history of the art has been noticed in the account of NIZÁMABAD (see separate article *post*); but it appears that the present fineness of execution attained has been reached during the last 30

Pottery.

years. The work shows no sign of extension, owing to the fact that the art is confined to three men, who guard its secret closely.

The chief markets are naturally in the few places that can be called towns ; and it is unnecessary to encumber these pages with the long list of smaller local markets or bázárs which is given in the Settlement Report (p 156). There are a number of annual fairs held in the district ; but few of them have more than a local reputation, and none are very largely attended. The following list includes all of any note :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Durbásá ...	Nizámabad ...	Full moon of Kártik.	20,000 to 25,000	Bathing.
Bhairo-ka-asthán,	Kauriá ...	10th of the light half of Jeth.	12,000 to 15,000	Visiting Bhairo's shrine.
Bhagatpur ...	Sagri ...	First Sunday in Jeth.	4,000 to 6,000	Celebration of the festival of birth and death of Sálár Mas'úd Gházi.
Dohrighát ...	Ghosi ...	Full moon of Kártik.	12,000 to 15,000	Bathing.
Sahroj ...	Muhammadabad,	Ditto.	Ditto ...	Ditto.
Deolás (at Deo-	Dito ...	6th of the light half of Kártik.	5,000 to 8,000	Visiting the lake and temple of the Sun.
Kahinaur . ...	Dito ...	1st to 9th of the light half of Kuár & Chait.	Ditto ...	Worship at the temple of Bān Dāvi.
Kolhuāban ...	Nathūpur ...	Last Thursday in Jeth and last six weeks.	Ditto ...	Visiting the shrine of Saiyid Ah-rar Bād-pā, known also as Mirān Shāh.

From a report by the Collector it appears that the average daily rates of hire paid to the commoner classes of artisans and labourers, have not varied from what they were in 1858, viz., bearers (*kahár*), 4 to 5 ánas ; carpenters,  $2\frac{1}{2}$  to  $4\frac{1}{2}$  ánas ; blacksmiths and masons,  $2\frac{1}{2}$  to 4 ánas ; coolies,  $1\frac{1}{2}$  to 3 ánas ; diggers (*betdárs*), 2 ánas. For most purposes of comparison the figures given in the Basti and Gorakhpur notices (Gazr., VI., pp. 410 and 693) will doubtless apply to this district. Agricultural wages are usually paid in kind, and no fixed scale is in force for the whole district. Village servants, such as the carpenter, blacksmith, barber and washerman, are paid according to a well-known custom by fees or presents at births and marriages, or both.

Mr. Reid considers that there can be no question that during the 20 years, 1856—1876, prices ranged higher than formerly: but whether this has not been due, in part, to a prevalence of defective seasons, and whether it has been altogether a blessing to the Azamgarh

Articles.	Average quantity purchasable per rupee in—					
	1857-58.	1857-58.	1875-76	1877-78.	1881-82.	Average of years 1857-82.
	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.
Unhusked rice ..	0 14 9	0 34 5	...	0 25 1	0 32 7	0 27 1
Husked rice ...	0 10 13	0 10 2	0 21 2	0 14 12	0 18 4	0 16 2
Barley ...	0 20 9	0 51 2	0 34 14	0 30 4	0 31 13	0 25 7
Wheat ...	0 16 2	0 24 9	0 25 2	0 19 2	0 19 6	0 18 13
Pean ...	0 23 11	0 35 6	0 36 10	0 50 4	0 36 7	0 26 9
Gram ...	0 16 5	0 31 8	0 29 8	0 29 8	0 27 6	0 21 13
Unhusked arhar pulse, ...	...	0 55 5	...	0 56 0	...	0 23 13
Prepared arhar pulse ...	0 15 3	0 15 13	0 22 9	0 23 1	0 20 0	0 19 8

The standard revenue *bigha* in all the temporarily-settled parts of Azamgarh, except pargana Deoghat, contains 2,730 square yards, Measures of area. or 564 of an acre. The *lathā* is  $94\frac{1}{4}$  inches in length, and there are twenty *lathās* in the *jarīb*. Formerly the Azamgarh *jarīb* was divided

into 19 *lathás* of 99 inches each in length. But as a scale of 19 parts is an awkward measure to work with, the *jarib* has been distributed into 20 *lathás*. In parganah Deogáon and in many permanently-settled estates, the *bigha* in use is the regulation one of the Benares Province, and contains 3,136 square yards, or 648 of an acre, the *jarib* being divided into 20 *lathás* of 100 $\frac{1}{2}$  inches each. *Kachcha bighas* are not in very general use in the district, but in Deogáon there are several, full details of which are given in the settlement report.

The following statement, supplied by the Accountant-General, shows the District receipts and expenditure for a recent year. The figures shown are those for what are technically called "service-heads," or the items that appear in the Imperial accounts, and it will be noticed that several of the heads are blank for this district:—

Heads of receipts.	1880-81.		Heads of charges.	1880-81.	
		Rs.			Rs.
Land revenue	...	16,86,079	Interest on funded and unfunded debt.	...	...
Excise on spirits and drugs	...	46,729	Interest on service funds and other accounts.	...	5,246
Assessed taxes	...	25,065	Refunds and drawbacks	...	2,03,448
Provincial rates	...	3,15,737	Land revenue	...	1,827
Stamps	...	1,33,716	Excise on spirits and drugs	...	200
Registration	...	14,642	Assessed taxes	...	679
Post-office	...	166	Provincial rates	...	5,845
Minor department	...	8,390	Stamps	...	4,570
Law and justice	...	4,017	Registration	...	1,421
Jails	...	3,315	Post-office...	...	76,384
Police	...	340	Administration	...	11,178
Education	...	48	Minor department	...	1,44,681
Medical	...	171	Law and justice	...	23,398
Stationery and printing	...	5	Jails	...	231
Interest	...	...	Police	...	12,808
Receipts in aid of superannuation, retired, and compassionate allowances.	...	...	Education	...	867
Miscellaneous	...	...	Ecclesiastical	...	...
Irrigation and navigation	...	...	Medical services	...	1,053
Other public works	...	...	Stationery and printing	...	...
			Political agencies	...	10,453
			Allowances and assignments under treaties and engagements.	...	...
			Superannuation, retired, and compassionate allowances.	...	1,050
			Miscellaneous	...	...
			Famine relief	...	...
			Irrigation and navigation	...	941
			Other public works	...	5,06,270
Total	...	22,68,122	Total	...	...

The following is a statement of the position of the district, financially, with reference to the measure of local self-government lately introduced:—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals



and railways, was Rs. 1,57,320. Of this, general establishments (district dák, lunatic asylums, inspection of schools, district sanitation) required Rs. 15,450; leaving a balance of Rs. 1,41,870 available for expenditure on education, medical charges and village watchmen. As this expenditure is normally estimated at Rs. 1,01,770, an apparent surplus of Rs. 37,100 exists. But on public works a normal expenditure of Rs. 41,350 is annually required, so that there is a real deficit (or excess of charges over receipts from local cess) of Rs. 7,250.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes which provide them are levied for local purposes. Details of the municipal income and expenditure of Azamgarh are given in the town notice: the aggregate income in 1881-82 was Rs. 33,160, and the aggregate expenditure Rs. 22,251. The income and outlay of the ten house-tax towns, Dohrighât, Phulpur, Atranliâ, Molârijganj, Muhammâdabad, Mubârakpur, Kopâganj, Man, Chiriâkot and Sarâi Mir, will be found under the separate notices.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870, was, in 1870-71, Rs. 68,118, and the number of persons assessed 1,917; in 1871-72, the figures were Rs. 17,319 and 934; and in 1872-73, Rs. 13,061 and 530 respectively. The license-tax levied under Act II. of 1878 yielded in 1880-81 a gross sum of Rs. 25,065; and after deducting the cost of collection, the net produce of the tax according to the official report was Rs. 23,860. The incidence of taxation per thousand of the total population was, in towns with a population exceeding Rs. 5,000, 87-1, and the number of persons taxed per thousand 2; while in smaller towns and villages the incidence was only Rs. 22-6, and the number taxed 1 in 1,000. Judged by net collections, Azamgarh ranked twentieth in the North-Western Provinces in 1880-81.

Excise.

Excise collections may be shown for five years as follows:—

Year.	License fees for vend of opium.		Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.		Drugs.	Madak and chindu.	Târi.	Opium.	Fines and miscel- laneous.		Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.			Rs.	Rs.					Rs.	Rs.			
1876-77	...	...	16,816	23	6,560	9,300	225	10,385	919	17	44,575	2,654	41,921	...	...
1877-78	...	...	12,031	9	6,971	9,600	202	7,270	534	14	36,684	2,354	34,330	...	...
1878-79	...	...	12,524	17	11,622	11,867	80	8,781	674	17	45,382	2,095	43,287	...	...
1879-80	...	8	15,960	21	10,824	9,625	185	7,929	1,365	22	45,939	1,845	44,093	...	...
1880-81	...	8	19,811	12	15,953	9,585	227	7,025	1,173	64	55,874	2,647	53,227	...	...

Stamp duties are collected under the Stamp Act (I. of 1879) and Court Fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head :—

Year.	Hundt and adhesive stamps.	Document stamps.	Court-fees stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77 ...	1,528	17,628	1,14,209	94	1,33,459	1,647	1,31,812
1877-78 ...	1,417	22,986	1,17,926	432	1,42,761	1,129	1,41,632
1878-79 ...	1,221	26,401	1,13,924	224	1,41,770	1,566	1,40,204
1879-80 ...	1,777	29,878	1,21,003	415	1,53,073	2,180	1,50,893
1880-81 ...	1,692	25,367	1,06,158	498	1,33,715	1,766	1,31,949

In 1880-81 there were 3,919 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,905 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,493. The total value of all property affected by registered documents is returned as Rs. 32,26,385, of which Rs. 15,71,418 represent immovable and the remainder movable property.

The number of civil and criminal cases disposed of during the calendar year 1881, amounted to 4,821, of which 2,053 were decided by civil and 2,768 by criminal courts. The number of revenue cases disposed of amounted in 1880-81 (*i.e.*, the year ending 30th September, 1881) to 5,993.

The medical charges are in great part incurred at one central and one first-class branch dispensary. The first is at Azamgarh and the other at Mau. The total district expenditure on dispensaries was in 1880 Rs. 4,044, of which 49.1 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1880 was 16,136; and the average daily attendance, 189.64.

Among the recent years in which cholera has been epidemic, 1869 and 1872 are remembered as those of greatest mortality. The principal causes of mortality, during the five years 1876-80, may be shown (with the reservation as to the accuracy of the statistics which the imperfection of the system of registration requires) in tabular form as follows :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876 ...	19,183	148	2,915	2,116	715	1,647	26,724	17.45
1877 ...	18,043	18	2,458	1,333	701	1,704	24,257	16.13
1878 ...	35,042	560	6,158	1,988	1,214	2,861	47,823	31.79
1879 ...	28,220	3,458	3,358	327	915	3,192	39,500	26.26
1880 ...	19,296	35	3,103	1,433	695	4,000	28,562	22.24

The statistics of vaccination for the year 1880-81 are as follows :—

<p>Vaccination. Rs. 1,752.</p>	<p>Average number of vaccinators employed, 15; total number of persons successfully vaccinated, 15,229; total cost,</p>
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We have already seen that the district possesses no remains of much antiquarian value, and of the few that exist the present residents can give neither the origin nor the history. There are, it is true, many large deserted sites, forts, and tanks to be seen in every parganah; but the legends told concerning them are absolutely worthless for purposes of accurate history. Mr. Reid has collected a few of these legends in his Notes on the General History of the District. In the account given of the existing Hindu tribes of landholders something has been said of the stories they tell of their origin; but few of their genealogies go back more than three or four hundred years. Most of the traditions refer to Rajbhars and Suiris as the former occupants of the soil; but, as remarked under the head of archaeology, they unfortunately do not help us to determine who those tribes were.

It has been supposed that the Bhars may have had their head-quarters in parganah Bhadrān, said to have been originally Bharān and named after them, and in the neighbouring parts of Sikandarpur, both till recently parganahs of this district. Traditions of Suiris are, it is said, found only in Deogān parganah to the north of the Gāngī river, and those relating to Sengariis in the same parganah to the south of that stream. Chorús are heard of in Chiriakot, which is locally derived from Cheru and *kot*, 'a fort.' The place is said to have been taken from them by the Sharki kings of Jaunpur. The largest of the forts in the district is that of Ghosī, which (tradition says) was built by a rājā Ghos. Local legends attribute this fort to the Asurs, who are also credited with having constructed a large excavation from the Kunwar to the Mangai river, as well as the supposed tunnel between Narjá Tál and Brindāban fort, already referred to (*supra* p. 22). To this period probably belongs the pillar in an old dry tank called Hathiyá-dah, or the elephant's tank, at Dabhān in tappa Chauri, parganah Deogān, which has an inscription on it already noticed (*supra* p. 95). According to General Cunningham the inscription is of later date, by 25 years, than any of the other inscriptions of the Ráthaur prince of Kanauj whose name (Govinda Chandra Deva) it gives.

Tradition gives some support to the idea that the district was included in the ancient kingdom of Ajudhyá, for in Deolás of Muhammadabad parganah is a tank with rising ground near it, that is said to have formed the eastern gate of Ajudhyá, which city had, according to the legend, 4 gates all 42 *kos*

distant from itself. This and the fact that the second of the Chinese pilgrims, Hwen Thsang, passed through the district (about 637 A. D.) on his way from Benares (Varánasí) to Kasía (Kusanagara) are about all that can be said of the early history. The latter statement is made with regard to the pilgrim's general route, for he tells us nothing concerning any place in the district.

The establishment of Muhammadans in the district in the early days of Muhammadan rule in Hindustán, seems to be a fact, but historical details are wanting. Few of the Muhammadan families in Azamgarh now carry their descent beyond the time of the Jaunpur kings. But probably before then Muhammadans had settled in the district. The occupation of Mittúpur (hence parganah Karyát Mittú) by Malik Mittú, of Bihrozpur (hence tappa Bihrozpur) by Malik Bihroz, of Mau Nátbhanjan by Maliks Tahir and Kásim, of Shudnúpur in tappa Kurahaní of parganah Ghosí by Malik Shudní, and of other places by others whose names and tombs are still preserved, most probably preceded in point of time the founding of the Sharkí kingdom. The creed of the new-comers seems also to have made progress in those days; and the conversion of the ancestors of many of the old Zamindárá communities is assigned to that period. The occupation by the Muhammadans was not, however, more stable than that by the Hindus. For the traditions of some Hindu tribes point to their having supplanted Muhammadans in the possession of the land which the former now hold, and we have in every parganah old Muhammadan place-names the origin of which has been altogether forgotten, while with the places themselves all trace of Muhammadan connection has been lost. Many are the *shahíd-wárás*, or spots where the faithful have been slain and buried, which are still preserved from encroachment, although tradition is silent; neither the names and origin of the slain, nor the circumstances under which their slaughter took place, are remembered.

The road of travellers from the west country (north of the Ganges) to and from North Behár lay through the present Azamgarh district. There is a tradition at Bhagatpur in parganah Sagrí that Suiyid Sálár Mas'úd Gházi rested there on one of his expeditions, and the festival of his marriage and death is there annually celebrated by thousands. The road from Jaunpur through Nizámabad, Muhammadabad, and Mau to the ferries of the Gográ at Kharid and Narhan seems to have been a highway used in later times by the imperial troops.

From the establishment of the Jaunpur kingdom to its extinction, most of the country now included in the district naturally fell under its rule; but no important place can be mentioned as

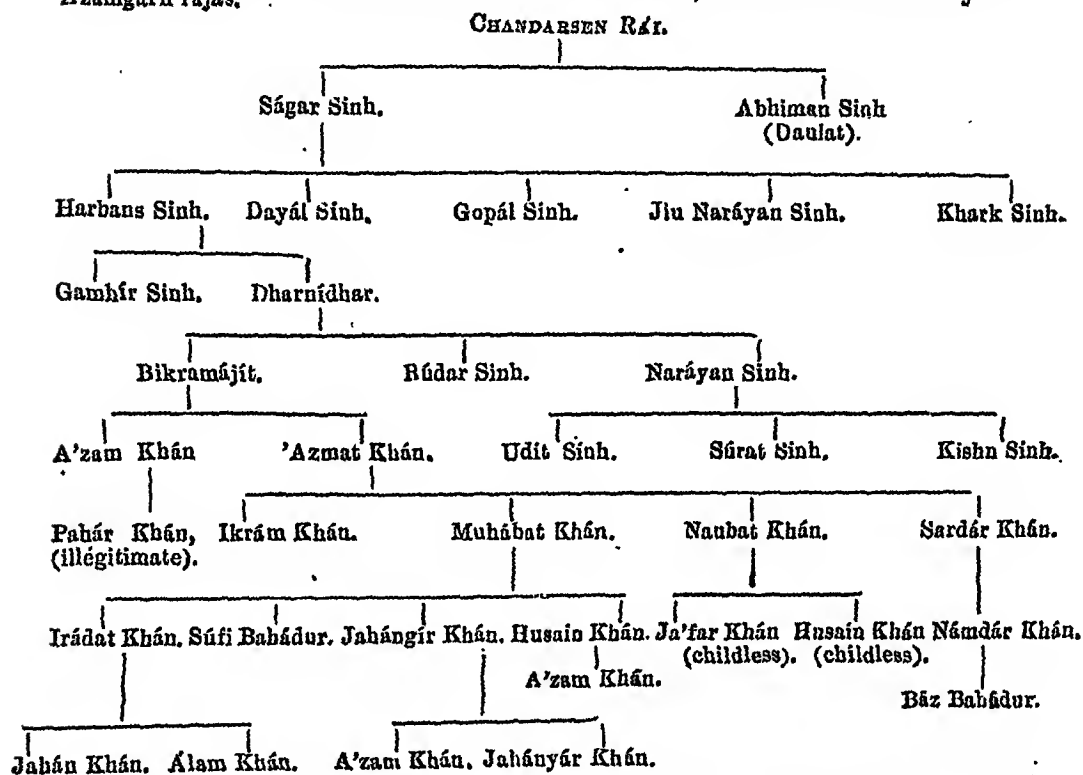
Subordinate to  
Jaunpur.

having been the seat of administration for the surrounding parganahs. Coming to later times and the arrangement of the empire made by Akbar, we find all the parganahs, except Belhábáns (which was attached to sarkár Gházípur), included in sarkár Jaunpur, súba Illáhábás. The chief executive officer (*faujdar*) of the sarkár resided at Jaunpur. There must have been some subordinate collecting establishment, and apparently *kánungos* and clerks (*mutasaddis*) were stationed at the parganah towns (*kasbas*). Inferior civil judges (*kázis*) also resided there, and were subordinate to the chief judge (*sadr*) who was stationed either at Jaunpur or Alláhábád. The revenues of sarkár Jaunpur seem not unfrequently to have been assigned in *jágir*, a kind of quasi-fendal tenure, to grandees of the empire. But the revenue collections were made in the parganahs by the imperial establishment, and order was maintained by the *faujdar*.

But in the latter part of the seventeenth and the early and middle parts of the eighteenth century, the management of most of the <sup>Rise of the rajas of Azamgarh.</sup> Azamgarh parganahs seems to have passed into the hands of a local potentate, who assumed or received the title of rája of Azamgarh. The following history of the family has been condensed from Mr. Reid's *Notes on the General History of the District* (Appendix I. to Settlement Report). It traces its rise from one Chandra Sen, Gautam, of Mehnagar, in parganah Nizámabad. Chandra Sen had two sons, Ságar and Abhiman. The latter became a Muhamadan and took the name of Daulat. He was made, or by his own consent became, a eunuch; and entered the imperial service, where he rose to be a *názir* of the household. On his death, most of the wealth and local influence he had acquired from his position, passed to his nephew Harbans, who is also said to have become a Muhammadan.

During his uncle's life-time Harbans had built, with funds supplied by the former, the masonry fort at Mehnagar, with the mausoleum it contains. To him is also attributed the large irrigation embankment known as the Haribándh, and a mud fort at Harbanspur on the south bank of the Tons in parganah Nizámabad was either made or improved by him. The *bázár* ~~and~~ known as Rání-kí-Sarái was established by his rání, Ratanjot, a Bais ~~of~~ <sup>of</sup> Kharkpur in parganah Belhábáns. Tappa Harbanspur bears his name, ~~and~~ <sup>and</sup> tappa Daulatabad, that assumed by Abhiman when he changed his ~~religion~~ <sup>religion</sup>. The village and tappa of Dayálpur are named from Dayál, a brother of ~~the~~ <sup>the</sup> Harbans. Gambhír, one of the sons of Harbans, constructed the fort of ~~Gambhír~~ <sup>Gambhír</sup> in the village of Bairipur in tappa Dayálpur. Gopál, another of the ~~sons~~ <sup>sons</sup> of Harbans, left his name in Gopálpur of tappa Daulatabad.

The following pedigree of the rajas of Azamgarh may assist the reader in following this account of the fortunes of the family :—



Harbans is the first of the family that is known to have assumed the title of rāja. The only clue to his date is from an old

document bearing his signature and seal, by which it would appear that he was alive in 1629 A.D. Of Abhiman Sinh (*alias* Daulat Khán) nothing further is certainly known. His collateral descendants through Harbans allege that, by an imperial grant, the zamíndáří of 22 parganahs was conferred on Daulat Khán. In support of this statement a *sanad* was produced soon after the cession, a copy of which in the Persian character with an English translation) is printed in Mr. Thomason's Report (pp. 15, 16). Both the Persian and English versions present eccentricities of spelling; thus, in the Persian we have Ahiman Singh, in the English, Ubinan Sing. The full title conferred on him was, according to this *sanad*, Rāja Nádir Daulat Khán. The date of the *sanad* is said to have been the 4th year of Jahángír, 15th Rabi-ul-Akhir; this would make it about 1609 A. D.

Most of the parganahs named in this document are now in Azamgarh and the rest in Gházipur and Ballia. Mr. Thomason doubted the authenticity of the *sanad*, and Mr. Reid gives his opinion very strongly against it. The latter

mentions that, in spite of the examination of many hundreds of old documents, and after close enquiry, he failed to discover any trace of Harbans or his immediate successors having occupied a single mauza beyond the limits of parganah Nizámabad. (See further against the *sanad's* authenticity, paras. 12, 13 and 14 of Mr. Reid's Notes, and also p. 193 of the Settlement Report.)

Dismissing the *sanad* then, we may gather that Daulat Khán (*quondam* Abhiman Sinh), who is sometimes called nawáb and sometimes khwája, reached the climax of his fortunes in the 7th year of Jahángír, or A.D. 1612, when he was made a commander of 1,500 horse, and appointed chief executive officer (*faujdar*) of Jaunpur. Owing to the influence that he gained in this appointment, his family, headed by Harbans, acquired wealth and power in parganah Nizámabad. On the death of Daulat the further aggrandizement of the family was stayed.

Harbans had two sons, Gamhír and Dharnídhār, but it does not appear that either of them assumed the title of rája. Gamhír left no children, but Dharnídhār had three sons—Bikramájít, Rúdar, and Naráyan—and on his death a partial division of the family property took place. Bikramájít is said to have compassed the murder of Rúdar and acquired his share. By a Muhammadan wife Bikramájít had two sons—A'zam and 'Azmat,—the first Muhammadans born in the family. Rúdar's widow carried her wrongs to the governor or the emperor, and a force was sent to assist her. In the end Bikramájít was killed, and Rúdar's widow was established in his place. Having no heirs she adopted A'zam.

With A'zam and 'Azmat the power of the family increased, and their names are found in places beyond the limits of tappas Harbanspur, Dayálpur, and Daulatabad. A'zam gave his name to the town of Azamgarh, founded by him in 1665, and he built a fort there which became the chief residence of the family. To 'Azmat are attributed the fort and bázár of Azmatgarh in parganah Sagrí. The title of rája was apparently assumed by them and not conferred by royal command; and their position appears to have been a semi-official one, similar to that of the rajas of Máhúl. The fate of A'zam is uncertain, but some say he died in imprisonment at Kanauj. He was buried in the village of Bágh Lakráon. 'Azmat came to grief about the year 1688, owing to his refusal to pay arrears of revenue. He was either shot or drowned in attempting to cross the Gogra when fleeing from the imperial troops.

After 'Azmat's death his sons Ikrám and Muhábat were left in possession, and from this time may be dated the confirmation of the title to the zamíndári in the family. Muhábat succeeded Ikrám, and in his time the prosperity of the rajas of Azamgarh was at its greatest.

Substantial marks of their power remain. Azangarh itself was surrounded by large mud embankments, which enclosed a circle of country 7 or 8 miles in diameter. Traces of this mound may still be seen. Stations (*thánas*), protected by little mud-forts, were established in different parts and in different parganahs—the most eastern at Madhuban in Nathúpur, and the most western at Gohnárpur in Atraulia. The district was divided into *zilas*, each with its own officer, who was charged with collecting the revenue. Under Muhábat's rule the district had peace, as compared with the state of other parts of the country, where, after the death of Aurangzeb, rapine and confusion prevailed.

Muhábat's chief opponents were the Palwárs, and a line of forts was thrown up across the tract they occupy (known as the Palwári), from Nauli on the south to Gohnárpur on the north. These were held for some time by the renowned soldier Níla Upádhyá, until he was killed by the Palwárs. His murder was avenged by his son, whose descendants still reside in Mukhlispur in parganah Kauriá.

After the death of Aurangzeb, and in the general confusion that followed, a Rájput chief of Bhojpur in Behár, named Kunwar Dhír Sinh, invaded and conquered the northern parts of parganahs Sagri, Ghosi and Chakesar. Traditions of his cruelties survive to this day. But in 1714 or 1715 he was driven out of the district by Sarbuland Khán, the governor of Allahabad, and the parganahs restored to Muhábat. Just as 'Azmat had brought disaster upon himself by refusing to pay revenue, so Muhábat was destined to suffer for a like default; he ultimately died in confinement. This happened about 1731 A.D., some time after the assignment of the revenue of the four sarkárs—Gházipur, Jaunpur, Benares and Ohunár—to the courtier Murtaza Khuán, had been made by the emperor. That nobleman had failed to obtain revenue from Muhábat and had leased his *jágir* to the Nawáb Wazír, Sa'ádat Khán Barhán-ul-Mulk, and it was by the latter that Muhábat was imprisoned.

After Muhábat's expulsion in 1731, Irádat his son, also known as Akbar Sháh, remained in possession till 1756, when he transferred the taluka to his natural son, Jahán Sháh. Towards the end of Irádat's rule, he was drawn into the struggle between Ahmad Khán Bangash, the powerful Nawáb of Farukhabad, and Safdar Jang, the Oudh Wazír, who had succeeded his father-in-law, Sa'ádat Khán. A brief reference to the events of that struggle is rendered necessary by the share that Irádat Khán took in them. Ahmad Khán had defeated Safdar Jang on the 13th of September, 1750, at Rám Chatauní (see Mr. Irvine's *Bangash Nawábs*, p. 147), and the latter had retired to Dehli. In arranging for the government of the conquered territory, Ahmad Khán had appointed Sábib Zamán Khán, Dilázak, of Jaunpur, to be his viceroy



in Jaunpur, Azamgarh, Māhul, Akbarpur, and other places. But much of this territory had been in the possession of Balwant Sinh (the progenitor of the Benares rājās), and he refused to give it up to Ahmad Khān's nominee. The latter (Sāhib Zamān Khān) was ordered to expel Balwant Sinh. To his assistance marched the rāja of Azamgarh, Irādat Khān (*alias* Akbar Shāh), and with him the zamindār of Māhul (Shamsher Jahān). An advance was made against Jaunpur, which was taken after six hours' fighting. Sāhib Zamān Khān, however, turned off towards Azamgarh, and, a compromise having been effected between Balwant Sinh and Ahmad Khān (who were both then engaged in the siege of Allahabad, by which half of Balwant Sinh's territory was to be ceded and placed under Sāhib Zamān Khān, the last-named chief advanced to take possession of the country north of the Ganges.

Shortly afterwards, the approach of Saifdar Jung with his allies, the Marhattas, to avenge his previous defeat on Ahmad Khān, gave Balwant Sinh an opportunity to repudiate the compromise, and he demanded the rendition of the territory from Sāhib Zamān Khān. When this was refused, he marched against Sāhib Zamān Khān, but Balwant Sinh's Afghān leaders refused to fight against the former, who was a fellow-countryman of theirs. A mutiny, however, among Sāhib Zamān Khān's followers compelled him to leave his camp and seek refuge in Azamgarh. Not feeling safe there, he went on to Bettia in the Chāmpāraun district. Irādat's connection with Sāhib Zamān Khān was condoned by Saifdar Jung, after the latter had defeated Ahmad Khān in 1751. From that date till 1756, when, as already mentioned, Irādat Khān resigned in favour of his natural son, Jahan Shāh, the taluka escaped intrusion. [The above account of Irādat Khān's connection with Sāhib Zamān Khān has been taken partly from Mr. Reid's notes, and partly from Mr. Irvine's *Bangash Nawābs*.]

Jahān's rule was a short and harassed one. He had to contend against his cousin A'zam (who claimed the succession as legitimate son of Irādat's brother, and, in 1761, was slain in a quarrel with the Nawāb Wazir's agent. On Jahān Khān's death the Nawāb Wazir transferred the taluka to Fazl 'Alī, governor of Ghāzipur, who held it for three years, but was ejected in 1764, owing partly to complaints of oppression and partly to Balwant Sinh's intrigues. For a time the taluka was without a head, but after the defeat of the Nawāb Wazir at Baxār and Korah, A'zam Khān managed to establish himself, and retained possession till his death, in 1771. After that event no member of the family was found fit to rule, and the taluka was consigned to the care of a *chakladār*—becoming known thenceforward as the *chakla* of Azamgarh. Nine officers under this designation held the taluka in succession; from 1772 to 1801, or until British rule began.

After 1771, the history of the rājās of Azamgarh ceases to be that of the district. It may, however, be briefly told here to complete the narrative. Neither Jahān nor A'zam had left issue, but a person was put forward by one of his widows, as *his* son and her adopted son. This man was Nádīr Khān, who throughout his career seems to have led a very lawless life. There is no evidence whatever that he received authority from the native Government to assume the title of rāja; but after the cession he appears to have been so styled, and a small pension was granted to him by the British Government. On his death in 1826, his eldest son, Mubárak, was permitted to assume the title of rāja. He died in 1858, and his successor is the present rāja, Muhammad Salámat Khān.

As mentioned above, before this digression, the district came under the rule of the East India Company in 1801, when it formed part of the territory that was ceded under article I. of the treaty concluded between Nawáb Sa'ádat 'Alī Khān and the Governor-General, on 10th November, 1801 (Aitchison's Treaties, II., p. 100.). Under British rule the district annals present nothing of importance until the mutiny and rebellion of 1857, to which period we now turn.

The garrison of Azamgarh in May, 1857, consisted of the 17th Native Infantry. On the 3rd of June, at 8 P.M., the actual mutiny began by the shooting of the Quarter-master Sergeant, Lewis, followed by that of Lieutenant Hutchinson. The jail was broken open and the prisoners released. Most of the Europeans escaped to the roof of the court-house and soon afterwards fled to Gházipur—the mutineers having, in the meantime, hurried off with the guns to Benares. The station was not, however, long deserted, for on the 18th of June, Mr. Venables, a non-official resident of Gházipur, marched into Azamgarh with a few sawárs, who had been placed at his disposal by the magistrate of Gházipur. He was accompanied by Messrs. Dunne, Legge and Dodsworth, all non-officials; and they were joined by such of the Europeans as had remained behind, under the protection of friendly zamíndárs, when the local authorities left the station. On June 20th all the Europeans started for Gházipur, except the four above mentioned, who resolved to stay and endeavour to preserve order in the district. Mr. Venables was invested by the Commissioner with full magisterial powers, and a committee of safety was formed by the native revenue officials. The greatest danger was apprehended from the Palwárs in the north-west of the district, and these Mr. Venables decided to attack. They were headed by Muzaffar Jahān, the son and manager of Irádat Jahān, the last of the Máhal rājās. On the 12th of July, Mr. Venables marched with his whole force, about 300 men of the 65th

Native Infantry, to attack the Palwárs at Koelsa, about 19 miles from Azamgarh on the Fyzabad road; but he was compelled to retreat, and barely saved his guns. The rebels, emboldened by this success, marched on Azamgarh, but so slowly, that, on the 18th of July, they were still two miles from it. On that day Mr. Venables was reinforced by the return of the civil authorities, who were accompanied by ten officers who were then on their way to join the Gurkha force at Gorakhpur, by twenty-five sawárs of the 12th irregulars, and by 350 men of Captain Catania's levy from Benares. But most of the 65th men who had been with him at Koelsa, had returned to Gházipur. At noon on the 18th July, Mr. Venables marched out to meet the Palwárs, having left Mr. James Simson, the joint magistrate, with Captain Catania's levy, to guard the town. The Palwárs advanced and drove back the force opposed to them, which retreated as far as the court-house. The rebels, however, suffered severely in passing through the town, and on the following morning had disappeared from the neighbourhood.

Ten days later, on the 28th of July, the little band of Englishmen decided again to retire from Azamgarh. This step was not taken until the news of the mutinies at Segauli (in Champáran) and at Dinápur had been received. Soon after the Europeans had left, the Palwárs again came down in great force and levied contributions on the townspeople. They remained in Azamgarh from the 9th to the 25th of August, when the approach of the Gorakhpur officers with Colonel Wroughton and the Gúrkhas caused them to take to flight. The Gúrkhas arrived on the 26th of August, and on the 3rd September the judge and magistrate with Messrs Venables and Legge joined them. The Palwárs of Atraulia, under their leader Boni Mádhó, advanced, on the 15th September, to Mandoni, nine miles from Azamgarh; but, on the 20th, Mr. Venables and Captain Boileau, with a force of Gúrkhas, surprised and defeated them. Mr. Bird, joint magistrate, shortly afterwards led a party of Gúrkhas against Máhul; and finding it deserted, placed a police guard in possession. These expeditions restored, at least nominally, British authority throughout the district.

Mr. A. R. Pollock appears at this time (or shortly before) to have been

Mr. A. R. Pollock's administration. appointed magistrate, and his first measure was to reduce the Palwárs to obedience. This he effected without much difficulty, as they only required an assurance that their previous rebellion would be forgiven. He had also to deal with the Gorakhpur rebels, who were threatening a descent on Azamgarh from Barhal, where they had collected in great force. Mr. H. G. Ross (then a lately joined civil servant), by a vigorous cannonade, drove them from their strong position on the northern bank; while a

party crossed the river, and captured the boats there collected for the passage of the Gogra. Immediately after this danger had been averted, Mr. Pollock made a successful march through the Palwâr territory, and, at a meeting with the chiefs at Koelsa, succeeded in re-assuring them, and bringing them over to the side of the British. The result of this policy is said to have been that they remained peaceable throughout the rest of the disturbances.

The chief event after this was the siege of Azamgarh by Kunwar Singh, one of the three natives distinguished as strategists during the mutiny, Tantia Topi and the Oudh Maulavi being the other two. A good account of this siege, and its relief by Lord Mark Kerr, will be found in Colonel Malleon's *History of the Indian Mutiny* (II., 455-466), and there is nothing to add to his spirited and elaborate narrative. The siege was preceded by the total defeat, on the 22nd March, of Colonel Milman, who was commanding the small force at Azamgarh, and had marched from Koelsa to Atraulia (26 miles from Azamgarh), to endeavour—unsuccessfully as it turned out—to intercept Kunwar Singh and his allies, and repel their advance on the town. This defeat was immediately followed by the siege, which lasted until the 6th April, 1858, when Lord Mark Kerr and his little army of twenty-two officers and four hundred and forty-five men fought their way through, and effected a junction with the garrison. The enemy was variously estimated at from 5,000 to 12,000; but the British loss was only eight officers and men killed, and thirty-four dangerously wounded. The rebels did not at once disperse; but on the arrival of a force under Sir E. Lugard, on the 15th, they fled hastily along the Barhal road. In the pursuit that followed, the gallant Venables received the wound that cost him his life. In their passage across the Gogra, the *Megna* gun-boat inflicted severe loss upon the fugitives; and Kunwar Singh, their famous leader, was mortally wounded. The incidents that followed were of minor importance, including two attacks by a rebel named Pargan Singh on Mahārājganj, and a hard fight with the same leader at Koelsa. In the flight of the sepoys from their refuge at Jagdispur, much damage was done to outposts by plundering parties; but the district generally was undisturbed.

The services of the surviving non-official Europeans, who had so nobly devoted themselves to the restoration of British authority, were rewarded by grants of confiscated estates, and one of them, Mr. Legge, was appointed a deputy magistrate. Nor were the loyal natives, among whom may be mentioned Ali Baksh Khân and Asghar Ali, forgotten in the distribution of rewards. With the re-establishment of British authority after the mutiny ends this brief history of the Azamgarh district.

# GAZETTEER OF THE NORTH-WESTERN PROVINCES.

## AZAMGARH DISTRICT.

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**Adri.**—Village of parganah and tahsil Muhammadabad ; lies 16 and 28 miles east of the tahsil and district capitals, about 2 miles east of the Ghazipur-Gorakhpur road. Latitude 25°-58'-15"; longitude 83°-39'-5". Population (1881) 2,248 (1,133 females): 1,160 Hindūs and 1,088 Musalmāns.

**Ahraula.**—Small village, the capital of Máhul parganah and tahsíl. It lies on the north bank of the river Tons, 21 miles west of Azamgarh. Latitude  $26^{\circ}-10'-45''$ ; longitude  $82^{\circ}-56'-30''$ . Population (1881) 107. It contains a first-class police-station and a sub-post-office. A market is held here twice a week and an annual fair (Rám Lila) in Kuár (September-October).

**Amla Bázár.**—Village of parganah Ghosí and tahsíl Sagrí; lies 22 miles north-east of Azamgarh on the Gházipur-Gorakhpur road, and 14 miles of the tahsíl town (Jianpur) by an unmetalled road. Latitude  $26^{\circ}-10'-35''$ ; longitude  $83^{\circ}-34'-20''$ . Population (1881) 4,644 (2,253 females): all Hindus except 245 Muhammadans. The proprietors of the village are Kurhanian Bhúinhárs. The population is chiefly agricultural, but includes a number of sugar-refiners. A market is held here twice a week. The ruins of a mud fort, built by the ancestors of the Súraipur bábus, still exist.

**Atráit.**—Village of parganah Atrauliá and tahsíl Máhul; lies near the Chhotí Sarjú, about two miles off the Fyzabad road, 20 miles north-west of Azamgarh, and 14 miles north-east of the tahsíl town (Ahraulá). Latitude  $26^{\circ}-17'-45''$ ; longitude  $83^{\circ}-4'-35''$ . Population (1881) 2,032 (968 females): 1,815 Hindus and 217 Musalmáns. A market is held here twice a week.

**Atraulia.**—Parganah in the north-west of the district; is bounded on the north-east and west by parganahs Chándipur Birhar and Surharpur of the Fyzabad district, and on the south-east by parganah Kauria. To the north of the main part of Atraulia are two detached pieces of land belonging to it: similarly one outlying village (Deodih) belonging to the Surharpur parganah of the Fyzabad district is enclosed in Atrauliá. The total area in 1881 was 116.1 square miles, of which 71.1 were cultivated, 24.2 cultivable, and 20.8 barren. The area paying Government revenue or quit-rent was 116.0 square miles (71.0 cultivated, 24.2 cultivable, 20.8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 95,484; or, with local rates and cesses, Rs. 1,12,793. The amount of rent, including local cesses, paid by cultivators was Rs. 1,95,111. Population (1881) 96,026 (46,354 females). The physical features, &c., of the parganah will be described in the tahsíl article (see MÁHUL).

**Atraulia.**—Capital of the parganah of that name in tahsíl Máhul; lies 26 miles north-west of Azamgarh on the Fyzabad road. Latitude  $26^{\circ}-20'-20''$ ; longitude  $82^{\circ}-59'-40''$ . Population (1881) 8,105, of whom 2,594 were Hindus and 511 Musalmáns. The town was settled by Bujháwan Sinh, a Palwár of Nariáon in this parganah, by whom the mud fort to the north of the town was built. Before the mutiny, mauza Atrauliá was purchased by Rája Jailál Kunbi,

who held a high position at the native court at Lucknow. A new fort was built by him, which, when the mutinies broke out, was held by his nephew, Beni Mádhó. This man was held to be, like his uncle, a rebel; and on the restoration of order his property was confiscated and the fort dismantled. A first-class police-station and an imperial post-office are the public buildings. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 199-11-3 from the preceding year, gave a total income of Rs. 782-7-3. The expenditure, which was on police (Rs. 288), public works (Rs. 55-13-4), and conservancy (Rs. 150), amounted to Rs. 523-13-4. The returns showed 570 houses, of which 266 were assessed with the tax, the incidence being Rs. 2-3-0 per house assessed, and Re 0-3-0 per head of population.

**Azamgarh.**—The head-quarters tahsíl of the district; comprises the single parganah of Nizámabad, and is bounded as follows:—On Boundaries, area, &c. the north by the Silani and Snksúi nálas, which separate it from parganah Sagri, and by parganahs Gopálpur and Kauria; on the east by parganahs Muhammadabad and Karyát-Mittu; on the south by parganah Bela-Daulatabad; and on the west by parganah Máhúl. The total area in 1881 was 314·5 square miles, of which 190·6 were cultivated, 44·3 cultivable, and 79·6 barren. The area paying Government revenue or quit-rent was 312·8 square miles (189·3 cultivated, 44·3 cultivable, 79·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,93,602; or, with local rates and cesses, Rs. 3,47,154. The amount of rent, including local cesses, paid by cultivators was Rs. 6,06,686.

According to the census of 1881, the tahsíl contained 806 inhabited villages: of which 376 had less than 200 inhabitants; Population. 273 between 200 and 500; 107 between 500 and 1,000; 41 between 1,000 and 2,000; and seven between 2,000 and 3,000. The two towns containing more than 5,000 inhabitants were Azamgarh (18,528) and Saráji Mír (5,233). The total population was 278,611 (137,185 females), giving a density of 885 to the square mile. Classified according to religion, there were 226,031 Hindus (110,520 females); 52,507 Musalmáns (26,631 females); and 73 Christians (34 females).

The tract comprised in the tahsíl and parganah may be roughly described as rectangular, and the whole forms the west centre of the Physical features. district. It is nearly equally divided between the two main sections, north and south, into which, as shown in Part I., the district may be divided. The chief drainage of the tract is from north-west to south-east, the direction of the two main streams which traverse it, the Tons and Mangai.

About midway across the parganah the Tons is joined on its south bank by the Kunwar. In the space between the Kunwar, the Tons, and the Mangai, is a line of lagoons draining eastwards. The bed of the Mangai in the west and middle parts of the parganah is little below the level of the country, and in the rains it spreads out in some places into large swamps. The beds of the two other streams are much below the level of the country, and only overflow their banks during great floods. The settlement officer distinguished two circles of soils in the parganah: the northern or *bángar* circle, of which the soil is chiefly loam; and the southern or *kallar* circle, of which the soil is to a great extent clay, but in which considerable tracts of *úsar* plain are found. The boundary of the two circles may be taken at a line drawn across the parganah between the Mangai and the Tons. In the first of these circles nearly 90 per cent. of the cultivated land bears spring-crops, and in the second or *kallar* circle nearly 50 per cent. is rice land. The parganah was formerly sub-divided into 10 tappas, but during the recent settlement the two southern ones, Bela and Daulatabad, were separated from Nizámabad parganah and transferred to the Deogaon tahsil. This transfer having taken place after parganah Nizámabad had been assessed, the settlement statistics regarding the latter parganah include Bela Daulatabad.

The metalled roads from Jaunpur, Benares and Ghúzipur to Azamgarh traverse the southern part of the tahsil, and are continued in a single road from the point of junction of the two latter below Azamgarh to the northern boundary of the parganah. There are three second-class roads: one from Azamgarh to Fyzabad; a second, which branches off from the Azamgarh-Ghúzipur road to Muhammadabad and Mau; and a third, which leaves the Azamgarh-Jaunpur road between Ráni-ki-sarái and Sarsena and passes through Phariha, Sarái Mír and Jagdíspur to Phúlpur and Máhul. Five third-class roads radiate from Nizámabad.

The chief crops grown in the parganah are rice, spring crops, sugarcane, indigo, and garden-crops. The autumn crops (*sáwan*, *manrua*, *kodo*, *jodr*, &c.) are hardly taken into account by the people among rent-paying crops, and the land used for them is again used in the same year for spring-crops or sugarcane. As a rule, the land used for rice is not sown for other produce. Grain is not exported to any great extent. Sugarcane produce, after passing through the hands of manufacturers in the parganah, goes chiefly to Mirzapur and westwards. Indigo is manufactured for export by the better class of zamíndárs in their own little factories, as well as in the large European ones.



The proprietary population consists largely of: (1) Bhúinhárs, who hold nearly the whole of tappas Kota and Guzára, and some villages in other tappas; (2) Rájputs, who hold most of tappa Athaisi, much of Harbanspur, and villages elsewhere; (3) Zamíndárs or Rantárá's, who hold a large part of tappa Dobaitha, a considerable part of tappas Nandáon, Daiyálpur, and Phariha; (4) Milkís and other Muhammadans, who have many estates in Nandáon and Phariha; and (5) Brahmans, who own properties throughout the parganah. For the 10 tappas the average number of proprietors per village at the commencement of the recent settlement was nearly 29. The prevailing tenure is that known as imperfect *pattidári*. There are some professedly *bighadám* estates, and a very few of the complex maháls which prevail in parts of Deogaon and in Belhábáns.

When the recent settlement commenced, 40 per cent. of the whole cultivated area of the parganah (including tappas Bela and Daulatabad) was cultivated by proprietors, either as *śr* or as tenants under other co-sharers. The non-proprietary agricultural population was about 83 per cent. of the agricultural population of the parganah. Among the cultivators about 13 per cent. were high-caste tenants, and the average holding per man among these was  $4\frac{1}{2}$  acres; among low-caste tenants the average holding was  $2\frac{1}{2}$  acres. The area held in occupancy right was 66 per cent. of the whole tenant-held land.

The fifth settlement of the parganah was begun in 1823 and completed in 1836. Mr. Thomason, who completed it, pointed out as the characteristics of the parganah: (1) the minute subdivision of the land, (2) the paucity of large landholders, and (3) the high value set on the proprietary right. He considered that the measures pursued by the officers of Government with reference to landed properties in this parganah from the commencement of our rule had been "replete with errors and defects sufficient to make a complete revolution in any mass of property however constituted; and especially so in one where the tenures were so minute as in Nizámabad." The settlement under Regulation IX. of 1833 was an attempt to place the landed interests on a firm and defined footing. Mr. Reid prepared an elaborate statement to show the results of the working of Mr. Thomason's settlement; from this it appears that 92 per cent. of the zamíndárs at the commencement of the current settlement were those or heirs of those with whom the fifth settlement was made. Of the 8 per cent. of outsiders who had come in, less than half were money-lenders and Banias. Again, the money value of property in the parganah had increased. The Government

revenue fell on the cultivated area at nearly Rs. 2 per acre, but the declared average rent-rate was nearly Rs. 5. The average selling price of land was 27 times the Government demand and about 10 times the rental. The cultivated area of the parganah had increased 30 per cent. since the fifth settlement, while the average selling price had more than doubled. Other points not so satisfactory were these: (1) transfers had occurred of more than two-thirds of the villages of the parganah; (2) the old hereditary zamindars held only 77 per cent. of the land, although they were 92 per cent. of the proprietary body; (3) transfers were much more numerous during the last ten or twelve years than in the previous years. Mr. Reid thought the last circumstance was due to the deficient harvests of those years. Capital in the parganah is held by few hands and not distributed among the people generally. The revenue reported for sanction by Mr. Thomason was Rs. 3,04,069. During the currency of the fifth settlement, however, rents had risen. The new assessment that Mr. Reid made, was based on the assumed rates which produced a rental of Rs. 8,45,402. These rates varied for the two circles (*kallar* and *bángar*), for the kinds of land distinguished as rice and *rabi*, and for the qualities of each of these kinds. The highest rate was Rs. 8-15-7 for first class *rabi*; and the lowest, Rs. 1-14-2 for unirrigated rice-land. The new demand, Rs. 4,06,843, taken, after certain deductions, at half the assumed rental, gave an enhancement of Rs. 99,060, at the rate of 32 per cent. on the previous demand.

**Azamgarh.**—Capital town of the district; lies in latitude 26°-33'-26" and

longitude 83°-13'-20". Its distance from Allahabad is 176 miles. The town and civil station are bounded on three sides (east, south, and west) by the serpentine windings of the Tons. The average width of the river from bank to bank is about 230 feet, but the banks are for the most part steep and the stream is ordinarily much below them. To the north-east a small stream called the Dharmu joins the Tons, so that the town is situated on a peninsula, the neck of which is to the north and north-west. The land on which the town is built may be described as a narrow strip sloping on the east and west towards the river, the distance across the town from river to river at its narrowest point being about two-thirds of a mile. The civil station lies to the south of the native town. The area of the latter is 1,375 acres and distributed among six villages. Before the present town was founded, part of its site was occupied by the hamlets of Ailwal and Phulwaria, of which the former is now a ward of the town, and the latter (originally a Saiyid village) was destroyed and the modern village of Suili built on its ruins. The town derives its



The principal streets are the Jaunpur and Gházipur metalled roads, which run in parallel lines from south to north on the right and left of the city, and converge in muhalla McChlery at the north-east extremity.

The public buildings are the dispensary, the church mission school and church, the police-station, and the distillery. The dispensary lies almost at the entrance of the town in muhalla Colinganj on the south. It was built in 1860-61, mainly by public subscriptions, and has accommodation for 32 indoor patients. In 1881 the total number of persons relieved was 12,243. To the north of the charitable dispensary stands the church mission school, on the Jaunpur-Gorakhpur road, at the west end of muhalla Ailwal. The school has a history. Mr. Henry Carre Tucker, a former collector, founded it in 1837, and placed it under a local committee. It was then taken over by Government, but later the church mission society accepted the charge and retained it until 1857, when the building was destroyed by the mutineers. The school was not again opened until January 13th, 1863. The new building cost Rs. 16,000, all of which, except Rs. 3,000, was raised by subscription. There is accommodation for 300 boys, but the present attendance is less than half that number. Government makes it a grant of Rs. 150 monthly. A church for native Christians in connection with the school was opened in 1880. The police-station is in the main street, about a mile to the north of the district offices, in muhalla A'safganj. The distillery is a mud enclosure situated on the Fyzabad road, to the north of the city, in muhalla Arázi Bághát. There is only one public sarái, called the Fath Khán sarái, originally built by Mr. Thomason, but there are several private ones.

The chief imports into the municipality, according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (1,54,537 maunds), refined sugar (2,109 maunds), unrefined sugar (12,817 maunds), *ghí* (979 maunds), other articles of food (Rs. 13,634), animals for slaughter (Rs. 11,800), oil and oilseeds (994 maunds), fuel (Rs. 15,360), building materials (Rs. 18,049), drugs and spices (Rs. 30,556), tobacco (Rs. 28,626), European and native cloth (Rs. 2,33,241), metals (Rs. 48,949), and country shoes (Rs. 20,647). The chief export is refined sugar, the manufacture of which and of cotton cloths are the only important local industries. There are no local newspapers, printing presses or societies.

The municipal committee consists of eighteen members, whereof six sit *ex officio* and the remainder by nomination and election of the rate-payers. The income of the municipality is derived chiefly from an octroi tax, which in 1881-82 fell at the rate of Rs. 1-3-5 per

head of population. The total income in 1881-82 was Rs. 34,519 (including a balance of Rs. 11,209 from the previous year). The total expenditure in the same year was Rs. 18,368, the chief items of which were collection (Rs. 1,793), police (Rs. 2,586), conservancy (Rs. 3,337), and miscellaneous (Rs. 7,426).

The only antiquities in the town are a dilapidated fort (the one founded by A'zam Khán) and a temple to Gauri Shankar in Antiquities and local history. muhalla Asafganj, said to have been built about 1760 by a family-priest of the local rajas. The Sanskrit inscription on a stone sugar-cane press has been mentioned in the district notice. The history of the Azamgarh rajas has been told in the district notice. The only events in the recent history of the town that claim mention are the successive floods that have threatened to overwhelm it. These occurred in 1838 and 1871, not reckoning older ones of which the traditions only remain. The flood of 1871 rose  $2\frac{1}{2}$  feet higher than that of 1838, and the date remembered as that of full flood is the 16th of September. About a sixth part of the town was injured in 1871, and the loss estimated at Rs. 42,500.

The civil station lies to the south of the native town, the jail between them. Civil station. The principal public buildings are the civil courts, the offices of the magistrate and collector, the church and the police-lines. The public gardens are between the collector's office and the jail. The dak bungalow lies between the civil and district courts. The head-quarters' tahsil building stands on the north of the police-lines and east of the collector's office. Residences for Europeans are reported to be few.

**Azmatgarh.**—Village of parganah and tahsil Sagri; lies near the metalled road from Azamgarh to Gorakhpur, two miles east of the tahsili town and 14 miles north-east of Azamgarh. Latitude  $26^{\circ}-9'-20''$ ; longitude  $83^{\circ}-34'-40''$ . Population (1881) 3,361, consisting of 2,658 Hindus and 703 Musalmáns. The village is owned by a numerous coparcenary body, 82 in number. Adjoining the village is the great Saloua or Azmatgarh tal, which receives the surface water of the surrounding country and becomes a considerable lake during the rains. Objects of interest are the ruins of an old fort, that of the founder A'zmat, a Sikh *sangat*, and a large tank recently excavated by the Mal bankers who reside here.

**Barágáon.**—Village of parganah Ghosi and tahsil Sagri; lies 24 miles east of the civil station on the Gházipur-Gorakhpur road, and is 14 miles from the tahsili head-quarters by an unmetalled road. Latitude  $26^{\circ}-7'-40''$ ; longitude  $83^{\circ}-35'-35''$ . Population (1881) 2,454 (1,271 females; of whom 1,361 were Hindus and 1,073 Musalmáns. The village is said to contain upwards of one hundred looms. Markets are held twice a week.

**Barahatīr Jagdīspur (or JAHĀSĀGANJ).**—Village in parganah Chiriākot and tahsīl Muhammadabad; lies on the Azamgarh-Ghāzipur road, 10 miles from the civil station and 8 miles from the tahsīl capital. Latitude  $25^{\circ}57'-25''$ ; longitude  $83^{\circ}19'-15''$ . Population (1881) 2,324 (1,127 females), of whom 1,433 were Hindus and 891 Musalmāns. It contains a first-class police-station, a sub-post-office, and an encamping-ground. The zamīndārs are Bhūinhārs.

**Bardāh.**—Village of parganah and tahsīl Deogāon; lies 28 miles south-west of Azamgarh on the Jaunpur-Azamgarh road and 10 miles west of Deogāon. Latitude  $25^{\circ}49'-25''$ ; longitude  $82^{\circ}53'-50''$ . Population (1881) 950 (442 females): 884 Hindus and 66 Musalmāns. There is a first-class police-station and a sub-post-office.

**Bela Daulatabad.**—Northern parganah of the Deogāon tahsīl: is bounded on the north by parganah Nizāmabad; on the east by Karyāt Mitta and Belhābāns; on the south by Deogāon; and on the west by Māhul. The total area in 1881 was 127.7 square miles, of which 70.9 were cultivated, 14.4 cultivable, and 42.4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,13,212; or, with local rates and cesses, Rs. 1,33,697. The amount of rent, including local cesses, paid by cultivators was Rs. 2,19,283. Population (1881) 84,219 (41,345 females). The physical features, &c., of the parganah will be described in the tahsīl article. (See DEOGAON.)

**Belhābāns.**—Eastern parganah of the Deogāon tahsīl: is bounded on the north and north-east by parganahs Karyāt Mitta and Chiriākot; on the south-east and south by Shādiabad and Bahariabad of the Ghāzipur district; on the west by Deogāon and Bela Daulatabad. The total area in 1881 was 61.4 square miles, of which 35.3 were cultivated, 8.7 cultivable, and 17.4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 45,087; or, with local rates and cesses, Rs. 53,212. The amount of rent, including local cesses, paid by cultivators was Rs. 99,550. Population (1881) 39,884 (19,224 females). The physical features, &c., of the parganah will be described in the tahsīl article. (See DEOGAON.)

**Bhagatpur.**—Village of parganah and tahsīl Sagri; lies 10 miles from the civil station and 9 miles from the tahsīl capital. Latitude  $26^{\circ}12'-30''$ ; longitude  $83^{\circ}16'-10''$ . Population (1881) 1,163 (578 females), comprising 1,011 Hindus and 152 Musalmāns. It is also known as Chhotī Bahraich, and

Saiyid Sálár Mus'úd Ghází is said to have rested here. An annual festival in his honor, held in Jeth (May-June), is largely attended by all classes.

**Biliriaganj.**—Village of parganah and tahsíl Sagri; lies 14 miles north of Azamgarh, with which it is connected by an unmetalled road, and about 8 miles west of the tahsíl town (Jianpur). Latitude  $26^{\circ}-12'-37''$ ; longitude  $83^{\circ}-16'-23\cdot13''$ . Population (1881) 2,016 (1,025 females), comprising 958 Hindus and 1,058 Musalmáns. Markets are held twice a week. Sugar and cotton cloth are the local industries.

**Chándpatí**—Village in parganah and tahsíl Sagri; lies 20 miles from Azamgarh and 9 miles from Jianpur, the tahsíl capital. Latitude  $26^{\circ}-16'-15''$ ; longitude  $83^{\circ}-18'-50''$ . The Chhoti Sarju encircles it on the south, east and north. Population (1881) 2,126 (1,072 females); 1,244 Hindus and 882 Musalmáns. Markets are held twice a week.

**Chiriákot.**—Parganah of the Muhammadabad tahsíl: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadí; on the east by Gházipur; on the south by parganah Belhábáns, from which it is separated by the Mangai river; and on the west by parganah Karyát Mittu. The total area in 1881 was 74·1 square miles, of which 42·3 were cultivated, 13·6 cultivable, and 18·2 barren. The area paying Government revenue or quit-rent was 72·1 square miles (41·0 cultivated, 13·4 cultivable, 17·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 59,994; or, with local rates and cesses, Rs. 71,132. The amount of rent, including local cesses, paid by cultivators was Rs. 1,24,362. Population (1881) 50,557 (24,699 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD.)

**Chiriákot.**—Capital of the parganah of the same name, on the Azamgarh-Gházipur road, 16 miles from the civil station and 10 from Muhammadabad. Latitude  $25^{\circ}-52'-40''$ ; longitude  $83^{\circ}-22'-40''$ . Population (1881) 3,414 (1,690 females): 1,986 Hindus and 1,428 Musalmáns. There are two or three traditions accounting for the name of the place. One connects it with the Cherús; another with a Hindu chief whose name was Chiria. The place is probably one of some antiquity. At one time it seems to have received the name of Mubárákpur, but this has long since dropped out of use. The Abbási Shekhs are the chief inhabitants and belong to an old and well-known family. Kázi Mubárák Abbási of Chiriákot, who is said to have been the son of Makhdam Shekh Ismail, the reputed founder of the family, is mentioned in the *Maktúbat* of Saiyad Ashraf Jahángír; and fifteen generations are counted back to Shekh Ismail, who is

said to have taken the place from the Hindus in the time of the Sharki kings. Under the Moghals Chiriákot was the headquarters of the parganah officers and a kázi. On the outskirts of the town is the large mausoleum of Hátim Khán, who seems to have been a Shekh of Chiriákot, and to have held office and acquired wealth at the imperial court during the earlier part of last century. But he has left no immediate descendants, and none of the people of the place can give a complete account of him. The town contains a first-class police-station, a sub-post-office, and an encamping-ground. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 515-1-2 from the preceding year, gave a total income of Rs. 996-1-6. The expenditure, which was on police (Rs. 288), public works (Rs. 167-1-0), and conservancy (Rs. 72), amounted to Rs. 527-1-0. The returns showed 590 houses, of which 248 were assessed with the tax, the incidence being Rs. 1-15-0 per house assessed and Re. 0-2-3 per head of population.

**Deogaon**—Southern tahsíl of the district, comprising the three parganahs,

**Boundaries, area,** Deogáon, Bela Daulatabad, and Belhábáns: is bounded on &c. the north by parganah Nizámabad; on the east by Karyát Mittu and Chiriákot of tahsíl Muhammadabad; on the south by parganahs Shádiabad, Bahariabad, Sayyidpur-Bhitari, and Khánpur of the Gházipur district, and parganahs Chandwák, Pisára, and Saremu of Jaunpur district; and on the west by parganah Máhul. The total area in 1881 was 388·7 square miles, of which 220·1 were cultivated, 42·9 cultivable, and 125·7 barren. The area paying Government revenue or quit-rent was 388·3 square miles (219·7 cultivated, 42·9 cultivable, 125·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,84,017; or, with local rates and cesses, Rs. 3,35,277. The amount of rent, including local cesses, paid by cultivators was Rs. 5,83,953.

According to the census of 1881, the tahsíl contained 696 inhabited villages: of which 336 had less than 200 inhabitants; 206 between 200 and 500; 107 between 500 and 1,000; 43 between 1,000 and 2,000; three between 2,000 and 3,000; and one (Melnagar) had between 3,000 and 5,000. The total population was 239,425 (116,632 females), giving a density of 616 to the square mile. Classified according to religion, there were 223,048 Hindus (108,286 females) and 16,377 Musalmáns (8,346 females).

The tahsíl is of very irregular shape. The area included in it belongs to the southern main section of the district and partakes of the character of the *bánga*r, or uplying part of the

**Physical features.** fea-



Gangetic plain. The chief drainage lines flow from north-west to south-east. The country is a series of narrow parallel strips divided from each other by lines of swamps which have their outlets in *nálas*, or deep-cut channels: the latter are known as the Mangai, Loni, Besu, Dona, Udantí, and Gángi. These contain a running stream only in the rainy season. The swamps during that season spread over considerable areas, and so much of the land as comes within their influence without being entirely submerged is sown with rice. Here and there are considerable tracts of *úsar* and *kankar* lands. The hamlets have been built on those fertile places that are least liable to inundation, and the typical Deogaon village consists of a hamlet with a low-caste quarter attached, surrounded by a tract of raised land, called in a general way the *per* or *rabi* land, and beyond this is the low-lying rice land, called its *pálo*, *kiári*, or *dhandó* land. The division of the land into rice and *rabi* land is connected, not with the natural character of the earth, but with the position of the land and crops that can be reared upon it. Classified according to their natural character the soils are *matiyár*, *kabsa*, and *bíjar*. The two former have been described in Part I. (*supra*, p. 13). The last is a stiff clay soil, lying low, containing small *kankar* gravel, and often affected with *úsar*; *karail* or black clay and *balsundar* are also found.

The Azamgarh-Jaunpur and Azamgarh-Benares roads are the only metalled ones in the tahsíl. A third-class road runs the whole length of the southern boundary from near the point where the Jaunpur road enters the district to the boundary of parganah Belhábáns and thence to Chiríákot. Near the boundary of parganah Belhábáns with parganah Muhammadabad a branch road runs south-west towards Bahariabad. The fourth-class road from Mehnagar to Sháhgarh is the only other road at present in the tahsíl. The greater portion of the tahsíl is, therefore, unprovided with means of communication.

The area under spring-crops was found by Mr. Reid to be 31,878 acres, and under rice 26,640. Under groves were 998 acres. The tahsíl contains no towns and cannot be said to have any trade.

The majority of the proprietors are poor, the average share per actual sharer being in Deogaon parganah 6 acres 1 rood 31 poles, and 8·97 acres in Belhábáns. In 8 out of 9 of the tappas of Deogaon the villages are held by proprietary communities, except one taluka of 13 villages, assessed at Rs. 2,300, in which there are only 7 sharers, and 13 separate villages, of which the proprietors do not number more than three

persons and are mostly non-resident. The tappas are mainly held as follows: Barda and Sháhpur by Bhúinhárs; Sháh-Salempur by Bisen Rájputs; Khurson by Hardwás Rájputs; Saifabad by Gautamia Rájputs; and Chauri and Kúba by Bais Rájputs, of whom the Bais of Kúba are reputed of very high caste. Tappa Haveli is held by Muhammadans, Káyathā, Zamíndárās, and small Rájput communities of various clans. The proprietary population is described as temperate in habits and prone to settle their affairs among themselves. Parganah Belhábáns is nearly altogether held by Rájputs; taraf Utraha, by Bais of good caste, who are known as the descendants of Deonáth Rái; taraf Dakhinhā, by other Bais of inferior caste, who are known as the descendants of Merukh Rái. In the former of these tarafs minute and disjointed distribution of the land has produced great complexity in the tenures. One result of this has been to render it impossible for outsiders to get a footing in the villages. In tappas Bela and Daulatabad, Rájputs hold a considerable area, and so do the Bhúinhárs in Bela.

In parganah Deogaon 64·66 of the area was cultivated by proprietors at the commencement of the last settlement. The average holding of the cultivators was 2 acres 1 rood 32 poles. In Belhábáns parganah the average size of the holdings of resident tenants was 2½ acres.

The fifth settlement of the Deogaon parganah was made by Mr. Thomason in 1836, and, excluding the permanently-settled villages, the revenue demand was Rs. 1,02,245. Mr. Reid remarks that Mr. Thomason's name is held in grateful remembrance by the people of the parganah, and that as regards government his settlement had worked well. Auction sales were exceedingly few; and mortgages and private sales, though frequent, were effected at good prices. The demand of the current settlement was fixed at Rs. 1,09,250, being Rs. 7,025, or 7 per cent. only, in excess of the previous demand. The reasons for the comparatively light assessment have been noticed in the district fiscal history.

Bela Daulatabad was constituted a separate parganah after the completion of the current settlement, and as it was settled as part of Nizámabad, its fiscal history will be found in the notice of that parganah. (See AZAMGARH TAHSIL.)

The first settlement of parganah Belhábáns in 1210 fasli (1802-3 A.D.) gave a demand of Rs. 42,346. Three years later (1213 fasli) it had fallen to Rs. 34,862, and it was not greatly enhanced until the settlement by Mr. Montgomery made in 1242 fasli (1834-

35 A.D.), when it became Rs. 39,937. This last assessment was made on the parganah as a whole, not village by village; and after it had been declared and accepted, the village *jamas* were fixed by multiplying the recorded cultivated area of each village by the average revenue-rate of the parganah. No information is given as to the estimated assets of the parganah and the proportion taken for Government; nor is anything said about rent-rates, actual or average. The revenue demand thus fixed was collected without permanent balance. For the current settlement a much more elaborate process was adopted. The soils were classified; the fair average rent of each kind and class of soil was ascertained; and the rent-rates thus obtained were applied to the assessable area, and half the assumed rental, after certain deductions, was taken as the measure of the Government demand. Thus assessed it became Rs. 45,087, or 13 per cent. more than the previous demand.

**Deogaon.**—Southernmost parganah of the district: is bounded on the north by parganah Bela Daulatabad; on the north-east for about a mile by parganah Belhábáns; on the east by Gházipur; on the south by Gházipur and Jaunpur; and on the west by parganah Mábul. The total area in 1881 was 199·6 square miles, of which 113·9 were cultivated, 19·8 cultivable, and 65·9 barren. The area paying Government revenue or quit-rent was 199·2 square miles (113·5 cultivated, 19·8 cultivable, 65·9 barren). The amount of payment, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,25,688; or, with local rates and cesses, Rs. 1,48,368. The amount of rent, including local cesses, paid by cultivators was Rs. 2,65,120. Population (1881) 115,322 (56,063 females). The physical features, &c., have been described in the tahsíl article above.

**Deogaon.**—Capital of the parganah and tahsíl just mentioned; lies 28 miles from Azamgarh on the metalled road to Benares, and nine miles from the left bank of the Gúmí. Latitude 25°-45'-50"; longitude 83°-1'-15". Population (1881) 3,078 (1,536 females): 2,128 Hindus and 950 Musalmáns. The place is an old one, though there are no remains about it to attest the fact. The legend respecting its name is that when Saiyid Muhammad Baghdádi took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it. As far as is known, no historical interest attaches to the place. Under the native governments a kázi and other parganah officers were stationed in it. Among the chief inhabitants of the place are the Husaini Saiyids and Hanafi Shekhs. The former are the descendants of Muhammad Baghdádi, and have without doubt been long settled in it. Members of the



is distributed in bullock, pony, and head loads throughout the neighbouring country, is carried on the one side to and beyond Azamgarh, and on the other towards Kopúganj, Mau, and Gházipur. Between Nainjor in parganah Sagri on the west, and Bilthará in parganah Sikandarpur on the east, an interval of about forty miles, Dohri is the only riverside market on this side of the Gogra. From Dohri there are special facilities in metalled roads for the transport of produce; and more carriage is to be procured there than at any other single place in the district, except perhaps Azamgarh. Messrs. Burn and Co. have established an agency here as a carrying company. At no very distant time it may be expected that the Gogra will be here bridged for the projected railway between Gorakhpur and Azamgarh.

The town contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair is held in Kártik. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 84-6-9 from the preceding year, gave a total income of Rs. 514-1-9. The expenditure, which was on police (Rs. 191-8-0), public works (Rs. 40), and conservancy (Rs. 108), amounted to Rs. 339-8-0. The returns showed 548 houses, of which 89 were assessed with the tax, the incidence being Rs. 4-13-3 per house assessed and Re. 0-1-10 per head of population.

**Dubáří.**—Town in parganah Nathúpur and tahsíl Sagri; lies four miles south of the Gogra, 26 miles east of the tahsíl head-quarters, and 36 miles north-east of the civil station. Latitude  $26^{\circ}11'30''$ ; longitude  $83^{\circ}46'25''$ . The population in 1865 was 4,854, and in 1872, 5,103. By the census of 1881 the area was 127 acres, with a total population of 7,502 (3,759 females), giving a density of 59 to the acre. The Hindus numbered 6,984 (3,504 females) and the Musalmáns 518 (255 females). The number of inhabited houses was 1,244. Though the population includes people of several occupations, it is mostly agricultural. Markets are held twice a week. The village originally belonged to the Chandel Rájpúts, who now hold one-sixth. The remainder was confiscated for their misconduct in the disturbances of 1857-58, and conferred on Mr. Venables, whose heirs, now resident in England, still retain it.

**Fatehpur.**—Village of parganah and tahsíl Muhammadabad; lies on the unmetalled road from Mau to Chiriákot, 12 miles south of the tahsíl town and 18 from the civil station. Latitude  $26^{\circ}3'15''$ ; longitude  $83^{\circ}33'0''$ . Population (1881) 2,063 (995 females): 1,949 Hindus and 114 Musalmáns, chiefly agriculturists. It is the main village of a large estate held by Singhel Rájpúts, most of whom are resident in this village.

**Gambhīrpur.**—Village of parganah Nizámabad in the head-quarters tahsíl; lies 14 miles south-west of Azamgarh on the metalled road to Jaunpur.

Latitude  $25^{\circ}56'-55''$ ; longitude  $83^{\circ}13'-35''$ . Population (1881) 1,319 (640 females); 1,154 Hindus and 165 Musalmāns. There are a first-class police station and a sub-post-office in the village.

**Thosā.** - Parganah of tahsil Sagri : is bounded on the north by the Gogra, which separates it from Gorakhpur; on the east by parganah Nathūpur and parganah Sikandarpur of the Ballia district; on the south by parganah Muhammābad; and on the west by parganah Sagri. The total area in 1881 was 165·8 square miles, of which 103·4 were cultivated, 27·9 cultivable, and 34·5 barren. The area paying Government revenue or quit-rent was 165·7 square miles (103·3 cultivated, 27·9 cultivable, 34·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,36,254; or, with local rates and cesses, Rs. 1,60,914. The amount of rent, including local cesses, paid by cultivators was Rs. 2,82,794. Population (1881) 125,885 (62,092 females). The physical features, &c., of the parganah will be described in the tahsil article. (See SACRI.)

**Gonthá.**—Village of parganah Ghosí and tahsil Sagrí; lies at the distance of 2 miles from the Gogra on the Gházipur-Gorakhpur road, 26 miles north-east of the civil station, and 12 miles from the tahsil head-quarters (Jianpur). Latitude  $26^{\circ}14'-0''$ ; longitude  $83^{\circ}31'-30''$ . Population (1881) 4,034 (1,989 females): 3,765 Hindus and 269 Musalmáns. The proprietors are the Kurhanián Bhūinhárs of Súrjpur, and the sharers exceed 300 in number.

**Gopalpur.**—Westernmost parganah of tahsil Sagrí: is bounded on the north by the river Gogra, which separates it from Gorakhpur; on the south-east by parganah Sagrí; and on the west by parganah Kauria and parganah Chándipur Birhar of the Fyzabad district. The total area in 1881 was 64.9 square miles, of which 37.1 were cultivated, 13.5 cultivable, and 14.3 barren. The area paying Government revenue or quit-rent was 64.8 square miles (37.0 cultivated, 13.5 cultivable, 14.3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 43,221; or, with local rates and cesses, Rs. 51,079. The amount of rent, including local cesses, paid by cultivators, was Rs. 92,854. Population (1881) 49,844 (24,652 females). The physical features, &c., of the parganah will be described in the tahsil article. (See SAGRÍ.)

**Itaura Chaubepur.**—Village of parganah and tahsil Muhammadabad; lies 6 miles north of the tahsil head-quarters, and 16 miles east of the district capital. Latitude  $26^{\circ}5'-10''$ ; longitude  $83^{\circ}28'-55''$ . Population (1881) 2,022 (959 females): 1,648 Hindus and 374 Musalmáns. Its present owners are partly Udmatia Rájputs and partly (by purchase) the Mals of Azangarh. The village owes its name to the Chanbe Brahmans who were its original proprietors, but now reside here as tenants.

**Jagdísipur.**—Village of parganah Nizámabad in the head-quarters tahsil; lies on the Rání-ki-sarái to Powna road, 20 miles west of the district capital. Latitude  $26^{\circ}4'-25''$ ; longitude  $82^{\circ}56'-20''$ . Population (1881) 2,806 (1,390 females): 2,029 Hindus and 777 Musalmáns. The village is divided into six hamlets, Chhitai, Harjú, Bhogú, Deú, Pánde, and Chhitan. These owe their origin to the sub-division of the village area among the different communities who hold it, the chief of whom are Ahírs. The residents are mostly agricultural, but include many Juláhás; the number of looms worked by the latter in 1877 was 91.

**Jahánáganj.**—Main hamlet of village Barahthir Jagdísipur in parganah Chiriákot and tahsil Muhammadabad, and enumerated with it at the census. It is separately noticed as there is a second-class police-station named after it.

**Jamīlpur.**—Village of parganah Gopālpur and tahsīl Sagrī; lies on the Chhoti Sarju, 14 miles north of Azamgarh and 12 miles north-west of the tahsīl head-quarters (Jīanpur) by an unmetalled road. Latitude  $26^{\circ}-13'-25''$ ; longitude  $83^{\circ}-12'-35''$ . Population (1881) 2,180 (1,068 females): 1,653 Hindus and 527 Musalmāns.

**Jīanpur.**—Small town and head-quarters of parganah and tahsīl Sagrī; lies 12 miles north-east of Azamgarh. Latitude  $26^{\circ}-9'-30''$ ; longitude  $83^{\circ}-22'-50''$ . Population (1881) 2,173, of whom 1,375 were Hindus and 798 Musalmāns. A number of the latter are fowlers, who have in recent years been earning a considerable livelihood from supplying the feathers of water-fowl to firms in Calcutta. It has a first-class police-station, a sub-post-office, and a tahsīli school.

**Julāhapur.**—Village of parganah and tahsīl Sagrī; lies 6 miles from Azamgarh and 11 from the tahsīl capital. The Silani, a rivulet, passes under it. Latitude  $26^{\circ}-7' 45''$ ; longitude  $83^{\circ}-10'-45''$ . Population (1881) 2,845, comprising 2,276 Hindus and 569 Musalmāns.

**Karyāt Mittu.**—Parganah of the Muhammadabad tahsīl: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadi; on the east by parganah Chirīākot; on the south by parganah Belhābāns, from which it is separated by the Mangai river; and on the west by parganahs Bela Daulatabad and Nizāmabad. The total area in 1881 was 23·0 square miles, of which 12·3 were cultivated, 2·2 cultivable, and 8·5 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including where such exists, water-advantage, but not water-rates), was Rs. 17,339; or, with local rates and cesses, Rs. 20,462. The amount of rent, including local cesses, paid by cultivators was Rs. 34,362. Population (1881) 13,075 (6,365 females). The physical features, &c., of the parganah will be described in the tahsīl article. (See MUHAMMADABAD.)

**Kauriā.**—Parganah of the Māhul tahsīl: is bounded on the north by Fyzabad; on the east by parganahs Gopālpur and Nizāmabad; on the south by parganah Nizāmabad and the river Tons, and on the north-west by parganah Atrāūliā. The total area in 1881 was 60·2 square miles, of which 37·0 were cultivated, 9·6 cultivable, and 13·6 barren. The area paying Government revenue or quit-rent was 60·1 square miles (36·9 cultivated, 9·6 cultivable, 13·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 47,548; or, with local rates and cesses, Rs. 56,229. The amount of



rent, including local cesses, paid by cultivators was Rs. 1,01,827. Population (1881) 48,422 (23,888 females). The physical features, &c., of the parganah are described in the tahsíl article. (See MAHUL.)

**Kendrápur.**—Village of parganah and tahsíl Sagrí; lies "about" 8 miles north-west of the civil station on the Azamgarh-Fyzabad road, and 13 miles west of Jánpur. Latitude  $26^{\circ}-8'-45''$ ; longitude  $83^{\circ}-11'-0''$ . Population (1881) 948 (488 females): 847 Hindus and 101 Musalmáns. It contains a second-class police-station and a sub-post-office.

**Koelsá.**—Village of parganah Kauriá and tahsíl Máhul; lies 16 miles north-west of Azamgarh on the Fyzabad road, and 10 miles from Ahraulá (the tahsíl head-quarters) by an unmetalled road. Latitude  $26^{\circ}-15'-55''$ ; longitude  $83^{\circ}-3'-10''$ . Population (1881) 321. It was the seat of a tahsíl establishment till the mutiny (see district notice 'History'). There are still some sugar refineries, and markets are held here twice a week. Burhánpur, which is contiguous to Koelsá, contains the police outpost, but the sub-post-office is on the lands of Koelsá.

**Kopáganj.**—Village in parganah and tahsíl Muhammadabad; 14 miles east of the tahsíl head-quarters and 25 miles in the same direction from Azamgarh. Latitude  $26^{\circ}-0'-40''$ ; longitude  $83^{\circ}-36'-35''$ . The population in 1872 was 6,633. By the census of 1881 the area was 147 acres, with a total population of 6,301 (3,276 females), giving a density of 42 to the acre. The Hindus numbered 3,616, (1,882 females) and Musalmáns 2,685 (1,394 females). Kopa is an old name belonging to a village that was afterwards included in the recent settlement under the name of Puráná Kopá. The present town owes its existence to Irádat Khán, a rája of Azamgarh, who founded it about 1745 A.D., and named it Irádatganj, but the name has since been changed. The founder settled in it weavers, most of whom he brought from Mau, and merchants, chiefly Agarwáls, whom he induced to emigrate from various places. A strong mud fort was thrown up, which became a favourite residence of the rájas, and to the ruins of which the present representative of the family still clings. The town was partly encircled with a high embankment. Thus fostered it flourished into local importance. A Hindu inscription on a stone that is built in over the doorway of a small Hindu temple gives the date 1529 *Sambat* (1472 A.D.) Cotton cloths are still made in Kopáganj, and there is some trade in cloth, sugar, and grains; but it is not extensive, nor is the place now one of any note. Markets are held three times a week. It contains a police outpost and a sub-post-office. The watch and ward of the town is provided for by taxation under Act XX, of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 43-3-5 from the preceding year, gave a total income of Rs. 1,077-1-11. The expenditure, which was on police (Rs. 540), public works (Rs. 54-2-0), and conservancy (Rs. 216), amounted to Rs. 810-2-9. The returns showed 1,093 houses, of which 387 were assessed with the tax, the incidence being Rs. 2-10-8 per house assessed and Re. 0-2-7 per head of population.

**Kurthi Jafarpur.**—Village of parganah and tahsíl Muhammadabad; lies on the river Tons, 8 and 21 miles east of the tahsíl and district capitals respectively, and about two miles north of the Muhammadabad-Mau, and one mile south of the Walidpur-Kopāganj, unmetalled roads. Latitude 26°-0′-35″; longitude 83°-32′-25″. Population (1881) 2,358 (1,156 females): 1,478 Hindus and 880 Musalmáns. It is a prosperous village, owned by a body of Udmatíá Rájputs, and contains many looms and sugar-refineries. Markets are held twice a week.

**Lakhnaur.**—Village (permanently settled) of parganah Nathúpur and tahsíl Sagrí; lies 28 and 38 miles east of the tahsíl and district capitals respectively. Latitude 26°-7′-20″; longitude 83°-47′-15″. Population (1881) 3,858, of whom 3,686 were Hindus and 172 Musalmáns. It is owned by Mal and Misr communities.

**Lálganj.**—Village of parganah and tahsíl Deogaon; lies 4 miles north of the tahsíl head-quarters on the Azamgarh-Benares road, and 22 miles from the civil station. Latitude 25°-48′-40″; longitude 83°-2′-30″. Population (1881) 2,661 (1,332 females): 340 Hindus and 2,321 Musalmáns. The place is probably of old standing. It formerly belonged to Jaunpur district, and has been included in parganah Deogaon only since 1836. Lálganj, which is now the main hamlet, is of comparatively recent date, having been founded somewhat more than a hundred years ago by Lál Khán, Bilúch, a resident of Jaunpur, who was related to certain Muhammadans who held Kathghar, in which Lálganj was included, in *jáglr*. The families of these persons, including Lál Khán, seem to have long lost connection with Kathghar Lálganj, which is now held by the rája of Jaunpur. Markets are held twice a week, and are the best attended in the parganah.

**Lauhán.**—Village of parganah and tahsíl Deogaon on the Udanti nala; lies 5 miles east of the tahsíl town and 24 miles south of the civil station. Latitude 25°-45′-40″; longitude 83°-6′-45″. Population (1881) 2,429 (1,204 females): 2,310 Hindus and 119 Musalmáns.

**Madhubun.**—Hamlet of village Sultánpur in parganah Nathúpur and tahsíl Sagrí; has a first-class police-station.

**Maharájganj.**—Town of parganah Gopálpur and tahsíl Sagrí; lies 13 miles from Azamgarh by an unmetalled road from Captainganj, and 15 miles from the tahsíl capital (Jáunpur) by an unmetalled road. Latitude 26°-15′-35″; longitude 83°-9′-45″. Population (1881) 2,882 (1,466 females): 1,957

Hindus and 925 Musalmáns. It is situated on the Ohhotí Sarjú. Close to it is a famous old Hindu shrine of Bhairo; and Bishnpur, within the bounds of which the town stands, has probably long been an inhabited village. But the name, Mahárájganj, is of comparatively recent origin, having, it is said, been given to the place by one of the rájas of Azamgarh. The town seems not at any time to have had a large manufacturing population, but to have been rather a town of merchants and brokers. In the middle of the last century its trade was very flourishing, and one of its merchants, by name Chetú, was renowned for his wealth throughout all the neighbouring parganahs. At the time of the cession the trade of Mahárájganj must still have been considerable. But since the manufacture of, and trade in, native cotton cloths have declined in this part of the country, and new communications have been opened out, the trade of Mahárájganj has fallen off. Markets, wholesale and retail, are held twice a week, and are considered among the best in the district. It contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair at Bhairo-ká-asthán is held on the tenth of the light half of *Jeth* (May-June), when several thousand persons assemble. The shrine is also known as Deotárf, and it is alleged by its attendant Brahmans to have been a gate of Ajudhia, from which it is now forty *kos* distant. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 550-7-7 from the preceding year, gave a total income of Rs. 1,136-15-7. The expenditure, which was on police (Rs. 288), public works (Rs. 500), and conservancy (Rs. 125-14-3), amounted to Rs. 913-14-3. The returns showed 566 houses, of which 215 were assessed with the tax, the incidence being Rs. 2-11-7 per house assessed and Re. 0-3-3 per head of population.

**Mábul.**—Western tahsíl of the district, consisting of parganahs Mábul, Kauriá, and Atrauliá. Rather more than half the western boundary marches with Jaunpur, and the remainder with Fyzabad. The latter district laps round the north of parganah Mábul and juts, wedge-shaped, into the tahsíl, of which it also forms the north-eastern boundary. On the south-east and east are, from north to south, the parganahs Gopálpur, Nizámabad, Bela Daulatabad, and Deogaon. The total area in 1881 was 435·5 square miles, of which 244·2 were cultivated, 81·2 cultivable, and 110·1 barren. The area paying Government revenue or quit-rent was 434·6 square miles (243·3 cultivated, 81·2 cultivable, 110·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,62,677; or, with local rates and cesses, Rs. 4,28,246. The amount of rent, including local cesses, paid by cultivators was Rs. 7,42,534.

According to the census of 1881, the tahsíl contained 941 inhabited villages : of which 411 had less than 200 inhabitants ; 351 between 200 and 500 ; 144 between 500 and 1,000 ; 33 between 1,000 and 2,000 ; 2 between 2,000 and 3,000 ; and one (Atrauliá) between 3,000 and 5,000. The total population was 312,146 (152,723 females), giving a density of 716 to the square mile. Classified according to religion, there were 274,851 Hindus (133,889 females) and 37,295 Musalmáns (18,834 females).

If any shape can be assigned to the tahsíl, it is that of two triangles between the same parallels, parganah Máhul forming one of the triangles and parganahs Kanriá and Atrauliá the other. The tract which the two latter parganahs form is known as the Palwári, the zamíndárs being mostly Palwár Rájputs. Parganah Máhul may be divided into two circles as regards the character of the soil, one north and the other south of the Kunwar. North of this river the soil is chiefly a light loam with a varying admixture of sand ; south of it is found for the most part a clay soil, and even where loam crops up, it is of a much stiffer character than in the north. The line of demarcation is not, however, precisely defined by the river. To the south, in the east of the parganah, loam prevails for a mile or two ; and to the north, in the west of the parganah, clay prevails for a mile or two. In the centre the line of change of soils corresponds with the bed of the stream. Besides the change in soils, there is a change in rents in moving across the Kunwar, the *rabi* lands in the south being superior to those in the north. Parganahs Kanriá and Atrauliá may be treated as one circle. Kanriá is the south-east and Atrauliá the north-west part of the Palwári tract. The country, except in the immediate neighbourhood of the Tons and Sarju, abounds in long narrow winding *jhils*, which generally end in nálas. The greater part of the soil is loam. There are tracts of clay soil, but they are not very extensive or numerous. Water is near the surface. The sub-soil is generally sandy, and the wells are not very deep.

Parganah Máhul is intersected, in order from south to north, by the Gángí, the Besu, the Mangai, the Kunwar, the Ungri, the Majhuí, and the Tons. Of these, the Kunwar, Majhuí and Tons may be dignified with the name of river, as they are within deep and well-defined channels, but the Tons alone is navigable, and that only in the rainy season as far as the local mart of Mithupur. The remaining four are merely chains of swamps, in which the water is kept at an artificial level by embankments, constructed sometimes every mile or two, sometimes every few hundred yards. The general flow of all the streams is east-south-east, except the Ungri, which flows north-east and falls into the Majhuí. There are two or three other

long narrow swamps, but the natives have no special name for them, although they are as valuable for irrigation as the marshes with a higher local renown. The Tons also forms part of the south boundary of the Palwári tract. The only other river of this tract is the Sarjú, which flows across the north of Atrauliá, and after crossing it, forms the boundary between parganahs Kauriá and Chándipur Birhar of the Fyzabad district. In the north-east corner of parganah Kauriá it joins a branch of the Gogra, which is known as the Gadhaiá nála. Within two or three miles of the Tons the drainage of the country is into it. The drainage of the south-east part of Kauriá is through a long line of *jhills* that ends in the Silani, but the greater part of the drainage of the Palwári tract is towards the Sarju. On this river dams are thrown up at intervals, and water remains behind these almost to the end of the hot season.

The Oudh and Rohilkhand railway touches parganah Mábul where it crosses the Kunwar, and very nearly approaches it at Sháhganj railway station. The proposed extension from Jaunpur would find its nearest line of approach, if taken from Bilwaf railway station, across the north of parganah Mábul. There is no first-class road in the tahsíl, but it has two second-class roads—the Azamgarh-Fyzabad and Powai-Ráni-ki-sarái—and a third is under construction from Phálpur to Sháhganj. There are also numerous third and fourth class roads.

The characteristic products of parganah Mábul are rice and sugar, but most of the common crops of the North-Western Provinces (except cotton and *bájra*) are grown. The little cotton that is found is of a woody straggling kind called *manwa*. After sugar and rice come (in the order of importance) barley, peas, *arhar*, opium, wheat, for the *rabi*: and indigo, maize, and *urd* for the *kharif*. *Latri* and *mothi* are but sparingly grown, and the same remark applies to wheat. The latter is not exported, and the people are too poor to indulge in its use. *Arhar* pulse forms one of the main staples of their food. The most important crop to the cultivator is of course sugarcane: “as the Tipperary cotter looks to his pig, so the Mábul *asámi* looks to his sugarcane to pay his rent.” The principal change in the agricultural condition of the parganah since the fifth settlement consists in the extension of indigo cultivation. Indigo and sugar are indeed the only important articles of export: the former goes to Calcutta, the latter principally to Mirzapur. The chief import is cotton, which comes in from Sháhganj and is sold in Phálpur. There are regular dealers in it who make it over to low-caste villagers on trust, the terms exacted being that for every 10 lb. of cotton 5 or 6 lb. of thread should be returned.

of the rental of the parganahs. It represents half that rental, calculated on what were found to be fair prevailing rates. These rates varied for each circle and quality of soils, and are too numerous to be given here.

**Máhul.**—Westernmost parganah of the district: is bounded on the north by the Fyzabad district; on the north-east for a mile or two by the river Tons, which divides it from parganahs Atrauliá and Kauriá; on the east by parganahs Nizámaba and Deogaon; and on the west by the Jaunpur and Fyzabad districts. The breadth of the parganah decreases gradually from north to south. The total area according to the latest official statement (1881) was 259·2 square miles, of which 136·1 were cultivated, 47·4 cultivable, and 75·7 barren. The area paying Government revenue or quit-rent was 258·5 square miles (135·4 cultivated, 47·4 cultivable, 75·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,19,615; or, with local rates and cesses, Rs. 2,59,224. The amount of rent, including local cesses, paid by cultivators was Rs. 4,45,596. Population (1881) 167,698 (82,481 females). The physical features, &c., of the parganah have been described in the tahsíl article. (See MÁHUL)

**Máhul.**—Village of parganah and tahsíl Máhul; lies 25 miles west of Azamgarh by an unmetalled road, and 6 miles south of Ahraulá, the tahsíl headquarters. Latitude 26°-8'-0"; longitude 82°-52'-20". Population (1881) 1,919 (993 females): 1,078 Hindus and 841 Musalmáns. It was the seat of the former rájas of Máhul (see district notice 'History'). Shamshád Jahán, the founder of the family, is said to have first induced traders and others to settle in the place, which gradually attained some little importance. It was formerly famous for its gold-smiths. It was the head-quarters of the Oudh *ámil* until British occupation, when it became the tahsíl capital, and remained so until recently.

**Mangráwán.**—Large village in parganah Nizámabad of the sadr tahsíl; lies on the Azamgarh-Benares road, 14 miles from the district capital. Latitude 25°-55'-0"; longitude 83°-5'-15". Population (1881) 2,149 (1,149 females): 761 Hindus and 1,388 Musalmáns. The village is owned by a numerous body of Rautáras, resident in it.

**Mau Nátbhanjan.**—Parganah of the Muhammadabad tahsíl; lies in the west of parganah Muhammadabad, being enclosed on all sides by it. The total area in 1881 was 22·6 square miles, of which 13·8 were cultivated, 4·4 cultivable, and 4·4 barren. The area paying Government revenue or quit-rent was 22·5 square miles (13·7 cultivated, 4·4 cultivable, 4·4 barren). The amount

of payment to government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 18,537; or, with local rates and cesses, Rs. 21,875. The amount of rent, including local cesses, paid by cultivators was Rs. 31,756. Population (1881) 24,943 (12,224 females). The physical features, &c., of the parganah will be described in the tahsil article. (See MUHAMMADABAD).

Mau Nátbhanjan —Capital of the parganah of the same name in tahsil Muhammadabad; is situated on the right bank of the Tons, 14 miles from the tahsil capital, and 25 miles from the civil station, by an unmetalled road. Latitude  $25^{\circ}57'5''$ ; longitude  $83^{\circ}35'10''$ . The Ghúzipur-Gorakhpur road passes through it. The population was 10,271 in 1865 and 13,765 in 1872. By the census of 1881 the area was 261 acres, with a total population of 11,915 (7,333 females), giving a density of 57 to the acre. The Hindus numbered 8,019 (3,830 females); Musalmáns, 6,926 (3,503 females). The number of inhabited houses was 2,144. The following is a statement of the principal occupations :—<sup>1</sup>

(I) Persons employed by Government or municipality, 45 : (III) ministers of the Hindu religion; 107 : (XII) domestic servants, 64 : (XV) hackney carriage keepers and drivers, 64; palanquin keepers and bearers, 143 : (XVII) messengers, 121 : (XVIII) landholders, 134; cultivators and tenants, 775; agricultural labourers, 126 : (XXVII) carpenters, 54 : (XXIX) weavers, 1,312; cloth-merchants (*baizis*), 63; tailors, 76; shoe makers and sellers, 62; washermen, 57 : (XXX) corn and flour dealers, 79 : (XXXIV) general labourers, 516 : (XXXV) beggars, 60.

The inhabitants of Mau are chiefly weavers. They are not, like most other weavers, worshippers of Ghúzi Mián and his flag. One of their social customs is peculiar. A day is fixed every year, and all the marriages in the brotherhood are celebrated on that day. The object of the custom is to save expense. The Katuás of Mau claim to have been Bais Rájputs, and to have come to Mau *via* Ghosi (where a few families still reside) from Bheri Tál in Gorakhpur. The caste is now a distinct one. Its members generally wear the *janeú*. The Katuás of Mau are connected with the Khatuás of Benares, Tánda, and Bahádurganj (in Ghúzipur), as well as with those of Kopáganj and Ghosi in Azamgarh. They now live chiefly by shop-keeping and petty trading, but have not altogether abandoned their hereditary pursuit of weaving. The thread that is made in Mau is mostly disposed of in Benares, being used in the mixed silk and cotton manufactures of that place. Considerable quantities of cloth are still made, both for local use and for export, chiefly to Western and Central India. There are said to be about 1,200 looms in the town. In all except the coarsest cloths, however, English-made thread is used, and the

<sup>1</sup> Roman numerals indicate the classes in the census returns.

trade, in Mau itself, of the spinners of fine thread has altogether ceased. Silk and *tasar* cloths are manufactured to a small extent. The town contains a first-class police-station with a pound attached to it, a sub-post-office, a branch dispensary, a tahsili school, a girls' school attended both by Hindu and Musalmán girls, and an encamping-ground. A market for miscellaneous commodities is held daily. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 402-8-7 from the preceding year, gave a total income of Rs. 2,306-2-1. The expenditure, which was on police (Rs. 1,224), public works (Rs. 223-8-8), and conservancy (Rs. 351), amounted to Rs. 1,793-8-8. The returns showed 2,144 houses, of which 878 were assessed with the tax, the incidence being Rs. 2-2-0 per house assessed and Re. 0-2-0 per head of population.

Mau is a place of greater antiquity than Azamgarh, but when it was originally settled is not clear. One local tradition is that Malik Tóhir, whose tomb is still preserved in the town, settled in it; and having exorcised a demon that troubled it, left a memorial of his deed in the name by which the place became known, Mau Nátbhanjan meaning 'lands of the expeller of the demon.' Maliks still reside in Mau, though none of them seems to be able to prove connection with Malik Tóhir by a trustworthy pedigree. The town is mentioned in Akbar's *Institutes*, and the parganah officers of the imperial government had their head-quarters in the town. During the reign of Sháhjahán the parganah was assigned to Jahánará Begam, the emperor's daughter, and the town received the name of Jahánábád. A *katra* or market-place, now falling to ruins, was erected by the Begam's order, and in her time, as well as in the reign of Aurangzeb, the town seems to have enjoyed the special care of those in authority. It is said to have contained eighty-four muhallas and three hundred and sixty mosques. A large proportion of the inhabitants were Muhammadan weavers and Hindu thread-spinners and traders. A great manufacturing industry in cotton cloth was carried on; and the establishment of a custom-house, at least in later days, for the collection of transit duties, indicates that there was a good deal of traffic passing into and through the town. At the cession parganah Mau Nátbhanjan was held in *jágír* by one of the Fyzábád Begams; but the town had suffered severely from the preceding *Amisrule*, and has never recovered its former prosperity. A commercial resi-

dent for Mau and Azamgarh was appointed in 1802; and, in addition to the the west of the country traffic, investments in Mau cloths, chiefly in the kind of long-total area in 1820 as *sahan*, were for many years made on behalf of the East India Company, and 44 private enterprise for a time kept up the trade of Mau after was 22.5 square miles (Company's monopoly, but the introduction of English-made



thread and cloth has given a great blow to it. The place is now in a state of comparative decadence, and many of the weavers are said to seek a livelihood elsewhere.

**Mehnagar.**—Large village in parganah Bela Daulatabad and tahsíl Deogán; lies 14 miles south of Azamgarh. Latitude  $25^{\circ}52'55''$ ; longitude  $83^{\circ}9'25''$ . Population (1881) 3,338 (2,361 Hindus and 977 Musalmáns). The inhabitants are chiefly weavers (*juláhas*). There is a second-class police-station and an imperial post-office. Historically, the place is famous as the original seat in this district of the Gantam family from which came the rájas of Azamgarh. The masonry fort near the village is attributed to Harbans, who also built or repaired the large embankment known as the Haribándh to the south of the village (see district notice 'History.')

**Mubárakpur.**—Town in parganah and tahsíl Muhammadabad; lies at a distance of 8 and 7 miles respectively from the district and tahsíl capitals, east of the former and north-west of the latter. Latitude  $26^{\circ}5'10''$ ; longitude  $83^{\circ}19'50''$ . The population was 5,440 in 1865 and 12,068 in 1872. By the census of 1881 the area was 276 acres, with a total population of 13,157 (6,650 females), giving a density of 47 to the acre. The Hindus numbered 4,091 (2,061 females; Musalmáns, 9,066 (4,589 females). The number of inhabited houses was 2,217. The following is a statement of the principal occupations<sup>1</sup>:—

(XVIII) Landholders, 143; cultivators and tenants, 560: (XXIX) weavers, 1,877: (XXX) confectioners (*halwai*) 43; condiment dealers (*pansári*), 49: (XXXIV) general labourers, 254: (XXXV) beggars, 44.

Mubárakpur contains an imperial post-office, a parganah school, and a police outpost. Retail markets for miscellaneous commodities are held twice a week. There are a few sugar refineries in the town. The inhabitants are chiefly weavers. There are about 1,700 looms, and the descriptions of cloth manufactured are chiefly silk and cotton, or *tasar* and cotton. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 362-4-3 from the preceding year, gave a total income of Rs. 1,780-2-9. The expenditure, which was chiefly on police (Rs. 984), public works (Rs. 169-14-0), and conservancy (Rs. 252), amounted to Rs. 1,405-14-0. The returns showed 2,217 houses, of which 616 were assessed with the tax, the incidence being Rs. 2-4-9 per house assessed and Re. 0-1-4 per head of population.

Little is known of the early history of the town. It is said formerly to have been called Kásimabad, and to have fallen into decay before it was re-settled, in the name of Ráji Mubárak, by the ancestor of the present Shekh landholders. Some of Ráji Mubárak's descendants of the eleventh generation now reside in the town. Mubárakpur under its new name probably acquired

<sup>1</sup> Roman numerals indicate the classes in the census returns.

importance, but no references to it have been discovered in the ordinary histories or in the old records extant in the district. At the cession it was a flourishing place, and was described in official correspondence as having a population of from 10,000 to 12,000 persons, of whom about a fourth were Muhammadan weavers, but some of whom also were wealthy Hindu traders. Serious conflicts between the Muhammadans and Hindus have occurred, the best remembered being those of 1813 and 1842, full accounts of which have been preserved in Mr. Reid's report. The ill-feeling is said to be still smouldering and liable to break out on small provocations.

**Muhammadabad.**—South-eastern tahsil of the district, comprising par-  
 boundaries, area, ganahs Karyút Mittu, Chiriakot, Muhammadabad, and  
 &c. Mau Nátbhanjan: is bounded on the north by parganahs  
 Sagrí and Ghosi; on the east by parganah Bhaddón of Ballia district; on the  
 south by parganahs Zahúrabad, Pachotar, and Shádiabad of Gházipur district;  
 and on the west by parganahs Belhábáns, Bela-Daulatabad, and Nizáunabad.  
 The total area in 1881 was 426·8 square miles, of which 259·2 were cultivated,  
 65·3 cultivable, and 102·3 barren. The area paying Government revenue or  
 quit-rent was 423·4 square miles (256·7 cultivated, 65·0 cultivable, 101·7 bar-  
 ren). The amount of payment to Government, whether land-revenue or quit-  
 rent (including, where such exists, water-advantage, but not water-rates), was  
 Rs. 3,61,979; or, with local rates and cesses, Rs. 4,27,870. The amount of  
 rent, including local cesses, paid by cultivators was Rs. 7,71,677.

According to the census of 1881, the tahsil contained 887 inhabited vil-  
 Population. lages: of which 461 had less than 200 inhabitants; 236 had  
 between 200 and 500; 125 between 500 and 1,000; 46  
 between 1,000 and 2,000; 11 between 2,000 and 5,000; and 3 between 5,000  
 and 5,000. The towns containing more than 5,000 inhabitants were Walidpur  
 (5,343), Kopáganj (6,301), Mau (14,945), Muhammadabad (9,154), and Mulá-  
 rakpur (13,157). The total population was 327,917 (160,267 females), giving  
 a density of 766 to the square mile. Classified according to religion, there  
 were 273,720 Hindus (133,282 females); 53,293 Musalmáns (26,983 females);  
 and 4 Christians (2 females).

The portion of the tahsil to the south of the Tons belongs to the southern  
 Physical features. main section of the district, the physical features of which  
 have been sufficiently described in Part I. of the district  
 notice. The tract north of the Tons consists of the *kuchla* of the Chául  
 Sarjú, which runs in a south-south-east direction, from parganah Sagrí down  
 the north-eastern face of parganah Muhammadabad to the boundary between the

latter parganah and parganah Ghosí. It then runs through the eastern corner of parganah Muhammadabad and the upper parts of Mau Náubhanjan. This *kachhár* country, as already stated, interrupts the continuity of the *bángar* which is found on either side of it. The characteristics of the *bángar* and *kachhár* have been fully noticed in Part 1. The rivers and streams of the tahsíl are: the Tons, which forms the northern boundary for some distance, and then, turning south-eastward, passes through the north of parganah Muhammadabad, to join the Ohhotí Sarjú at Sahroj, a little above the town of Mau. Below Sahroj, the united stream, under the name of the Sarjú, traverses parganah Mau Náubhanjan from north-west to south-east, and passing from it, flows through the north of parganah Zahúrabad of Gházipur district, whence it finds its way to the Ganges, in the south of Ballia. The Basnai *nála* forms for a short distance the northern boundary of parganah Muhammadabad with parganah Ghosí. South-west of the Sarjú, and in the same direction with it, run four lines of swamps, which have their outlets in streams, the three nearest to the Sarjú flowing into the Bhainsahí, which forms the southern boundary of parganah Muhammadabad. The fourth line of swamps is, for the most part, further west than this tahsíl; but the stream that flows from them forms the Mangai river, which is the south-western boundary of parganahs Karyát Mittu and Chiriákot. The second of these lines of swamps (counting west from the Sarjú) forms a distinct stream, named (in Mr. Reid's map) the Larui. To the swamps themselves, except the very large lake in the north-east of parganah Muhammadabad in the *kachhár* country, which is known as the Narja Tál, distinct names are not apparently given. A glance at the map will show that there are swamps in most parts of the tahsíl, which, although they wholly or in great part dry up between October and June, spread out in the rains into large temporary lakes.

North of the watershed of the Tons both clay and sandy soils occur, the latter generally near the Tons and Sarjú. Along the edge of the former stream is a narrow fringe of land known as the *tari*. This is liable to inundation, and, with the exception of a well-raised strip or knoll here and there, the land is light and poor. To the south of the watershed clay soils preponderate. Except near the Tons and Sarjú, there are considerable tracts of rice land, for the irrigation of which the numerous swamps and tanks are fully utilized. A considerable part of the *rabi* area is also irrigated from the same sources; where these are wanting, wells can be readily dug in most places, the water being rarely more than 20 feet from the surface of the ground. In the west centre of the tahsíl, there is considerable waste land consisting of bare *úsar* plains. Patches of *dhák* and other jungle are found scattered about the tahsíl.

and Chirákot as another.] A good deal of this enhancement was owing to the assessment of villages formerly held revenue-free. At the recent settlement there was a further enhancement in each parganah as follows:—in Maujan 58 per cent., in Muhammadabad 57, in Chirákot 37, in Karyát 25. The enhancements followed upon a laborious investigation into the nature and of the tahsíl, to arrive at which a very large number of different two miles different circles and classes of soils, were distinguished.

**Mau.** Tnmadabad.—Parganah in tahsíl of the same name: is bounded on the north by parganahs Sagri and Ghosi; on the east by parganahs Bhadāon and Zahúrabad of Gházipur; on the south by parganahs Pachotar and Gházipur, and by parganahs Chirákot and Karyát Mittu; west by parganah Nizámabad. The total area in 1881 was 307.1 of which 190.8 were cultivated, 45.1 cultivable, and 71.2 barren. The Government revenue or quit-rent was 305.8 square miles cultivated, 45.0 cultivable, 71.1 barren). The amount of payment to the Government, whether land-revenue or quit-rent (including, where such exists, the advantage, but not water-rates), was Rs. 2,66,109; or, with local rates and cesses, Rs. 3,14,401. The amount of rent, including local cesses, paid by cultivators was Rs. 5,78,197. Population (1881) 238,442 (116,979 females). The physical features, &c., of the parganah have been described in the tahsíl article above.

**Muhammadabad Gohna.**—Town situated on the Tons, capital of parganah and tahsíl of the same name; lies on an unmetalled road 12 miles east of the civil station. Latitude  $26^{\circ}-1'-40''$ ; longitude  $83^{\circ}-25'-35''$ . The population was 2,568 in 1865 and 6,250 in 1872. By the census of 1881 the area was 199 acres, with a total population of 9,154 (4,700 females), giving a density of 46 to the acre. The Hindus numbered 3,888 (1,938 females) and Musalmáns 5,266 (2,762 females). The number of inhabited houses was 1,392. The present population consists of landowners, agriculturists, petty bankers and traders, shopkeepers, weavers, and other artisans. Markets for miscellaneous commodities are held four times a week, in different parts of the town and suburbs. There are about 300 looms and a few sugar-refineries. The town contains a *munsifi*, a first-class police-station with a pound attached to it, a sub-post-office and a parganah school. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 182-12-3 from the preceding year, gave a total income of Rs. 1,022-15-9. The expenditure, which was on police (Rs. 478-5-0), public works (Rs. 140), and conservancy (Rs. 180), amounted to Rs. 798-5-0. The returns showed 1,392 houses, of which 403 were assessed with the tax, the incidence being Rs. 2-1-5 per house assessed and Re. 0-1-4 per head of population.

The site of the town seems to have been long occupied as a settlement. The Singhel Rájputs of tappa Kayár have a tradition that it was occupied by their ancestors, and a tank in its environs, known as Thákurahi, is said to have been dug by the orders of the wife of one of their chiefs. The place has been held by Muhammadans from the early part of the 15th century, apparently as a dependency of Mau. It was the residence of parganah officers and a *kázi* under native rule.

**Nathúpur.**—Easternmost parganah of the Sagri tahsil: is bounded on the north by the Gogra, which separates it from Gorakhpur; on the east and south-east by parganah Sikandarpur of the Ballia district; and on the south-west and west by parganah Ghosi. The total area in 1881 was 122·0 square miles, of which 75·6 were cultivated, 18·2 cultivable, and 28·2 barren. Area paying Government revenue or quit-rent was 121·9 square miles (75·6 cultivated, 18·2 cultivable, 28·2 barren). The amount of payment, whether land-revenue or quit-rent (including, where such as Durga Paradvantage, but not water-rates), was Rs. 71,262; or, with local rates and greater Rs. 87,016. The amount of rent, including local cesses, paid by cultivators was Rs. 1,92,814. Population (1881) 93,193 (46,831 females). The physical features, &c., of the parganah will be described in the tahsil article. (See SAGRI.)

**Nizámabad parganah.**—See AZAMGARH TAHSIL.

**Nizámabad.**—Capital of the parganah of the same name; lies on the unmetalled Azamgarh-Nizámabad road, 8 miles west of the head-quarters town. Latitude  $26^{\circ} 3' 3''$ ; longitude  $83^{\circ} 7' 10''$ . It is a straggling place, situated in several mauzas. Population (1881) 5,196 (2,683 females): 3,254 Hindus and 1,942 Musalmáns. It has a second-class police-station and a sub-post-office. The residents are mostly agriculturists, landholders and petty traders. There are several weaving looms and a few sugar refineries. Retail markets for the sale of miscellaneous commodities are held twice a week. The fancy pottery made in Nizámabad by a family of potters resident in it has recently acquired a little celebrity. The art apparently came from Guzarát, whence the ancestor of the potters is said to have accompanied Abdul Farah Nizámábádí in the reign of the Emperor 'Álamgir. The resident land-owning classes in the town are the Usmáni and Siddiki Shekhs and the Gaur Káyaths of Nizámabad. A considerable number of villages belong to the former, most of which were grouped into an estate known as 'taluka kázi.' Besides holding considerable landed property, the office of *kánúngo* is hereditary in the family of the Gaur Káyaths, six of whom are said to be at present employed as *kánúngos* in this district.



quarters. Latitude  $26^{\circ}-9'-55''$ ; longitude  $82^{\circ}-47'-15''$ . Population (1881) 51,059 (488 females): 773 Hindus and 286 Musalmáns. It has a second-class police-station and a sub-post-office. The original inhabitants are said to have been Rajbhars who were ousted from their possessions by the ancestors of the present Saiyid population, and to whom is attributed the large mud-fort of which the ruins still exist.

**Ráni-ki-sarái.**—See SITHWAL.

**Ránipur Rajmo.**—Large village of parganah Nizámabad in the headquarters tahsíl; lies at the junction of the Jaunpur-Azamgarh and Azamgarh-Benares roads, 14 miles south-west of the district capital. Latitude  $25^{\circ}-56'-50''$ ; longitude  $83^{\circ}-3'-25''$ . Population (1881) 2,326 (1,151 females): all Hindus, except 122 Musalmáns. The zamíndárs are Kunbis.

**Rasúlpur, alias Rámpur.**—Village of parganah Nathúpur and tahsíl Sagrí; lies 40 miles east of the civil station, and 24 miles from the tahsíl headquarters. Latitude  $26^{\circ}-6'-55''$ ; longitude  $83^{\circ}-49'-40''$ . Population (1881) 3,334 (1,787 females): 2,009 Hindus and 1,325 Musalmáns.

**Raunápár.**—Village of parganah and tahsíl Sagrí; lies 16 miles due north of Azamgarh by an unmetalled road, and 10 miles north-west of Jáunpur, the tahsíl capital. Latitude  $26^{\circ}-16'-20''$ ; longitude  $83^{\circ}-20'-0''$ . Population (1881) 1,771 (879 females): all Hindus, except 91 Musalmáns. It has a second-class police-station, a sub-post-office, and a bi-weekly market.

**Sagri.**—North-eastern tahsíl of the district—comprising parganahs Go-

Boundaries, area, pálpur, Sagrí, Ghosi, and Nathúpur—is bounded on the north by parganahs Dhuríápár, Chillupár, and Salempur Majhauí of Gorakhpúr district; on the east by Sikandarpur of Ballia district; on the south by Muhammadabad and Nizámabad; and on the west by Kauria. The total area in 1881 was 581.9 square miles, of which 361.6 were cultivated, 97.3 cultivable, and 123.0 barren. The area paying Government revenue or quit-rent was 580.5 square miles (360.8 cultivated, 97.1 cultivable, 122.6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 4,22,929; or, with local rates and cesses, Rs. 5,02,594. The amount of rent, including local cesses, paid by cultivators was Rs. 9,17,191.

According to the census of 1881, the tahsíl contained 1,312 inhabited villages: of which 666 had less than 200 inhabitants; 406 between 200 and 500; 162 between 500 and 1,000; 63 between 1,000 and 2,000; 7 between 2,000 and 3,000; and 7 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Dúkáí

(7,502). The total population was 447,455 (221,418 females), giving a density of 769 to the square mile. Classified according to religion, there were 395,737 Hindus (195,275 females) and 51,718 Musalmāns (26,143 females).

The area included in the tahsil consists for the greater part of *bāngar*, but the *kachhār* country of the Gogra and of the Chhoti Sarjū constitutes a considerable portion of its area, chiefly in the centre and in the north-east. The characteristics of the *bāngar* and *kachhār* tracts have been stated at some length in Part I. (*supra*, pp. 14-17). The general drainage of the tahsil, with the exception of the northern face which borders the Gogra, has a south-easterly direction. The numerous swamps and streams of parganahs Gopālpur and Sagrī find a passage for their surplus water into the Tous or Chhoti Sarjū. In the eastern half of the tahsil, in parganahs Ghosi and Nathūpur, there are a few streams that feed the great lakes, such as the Tisui, which falls into the Pakri Powa lake. The Basnai and Pharai nālas are the southern and northern boundaries, between parganahs Ghosi and Muhammadabad, and between parganahs Ghosi and Nathūpur, in the extreme south-east of the tahsil. The Pharai nāla is also the boundary between Nathūpur and Sikandarpur (of Ballia district) for some distance. The Hāha nāla is merely the outlet from the Ratoi Tāl into the Gogra. Mention has been made in Part I. of the system of swamps and streams and of the lakes found in this part of the district. The principal lakes are the Salona Tāl in Sagrī, the Pakri Powa Tāl in Ghosi and the Ratoi Tāl in parganah Nathūpur. These are all in the *kachhār* country. In the *bāngar* are the Mānohhil lake in parganah Ghosi, and a long and comparatively narrow chain of swamps in parganah Sagrī.

In parganahs Sagrī and Gopālpur only about one-fourth of the cultivated area is rice land. The soil of the rice land is clay (*niatiyūr*), but the prevailing soil of the *bāngar* is *balsundar* or loam. In the *kachhār* country the lands nearest the river are known as *dewāras*; but there is a large tract lying at the back of these, which is also of alluvial soil, and little less waterlogged in the rains than the *dewāras* themselves. Mr. Reid mentions an ancient tradition concerning the Gogra: "The great bed in which it may disport itself is 8 miles broad, and after keeping on one side for a thousand years, the river changes to the other. During the current period it is on the north side. The southern limit of its bed is the bank which marks the boundary of the *bāngar* country. But, though it may be running now in the northern half of its bed, it does not content itself with one or any permanent channels, nor does it allow the southern part of its bed to forget its existence." The removal



and reconstruction of *dewáras*, therefore, are familiar processes. The soil of the *kachhár* circle is sandy and is generally inferior to that of the *bángar*. The higher parts of the country are occupied by the village sites, and round them is often found good land; but the outlying land is very poor and cannot be cropped with profit every year. As might be expected from the nature of the country, the *kachhár* is not so densely populated as the *bángar*. Huts of tamarisk and grass are the only habitations. In the *dewáras* especially there are large tracts of cultivable waste, the rank herbage of which gives food to large herds of cattle. The above description applies also, generally, to the *bángar* and *kachhár* of parganahs Ghosi and Nathúpur.

Considering the nature of the tract and the difficulties it presents, the tahsíl is fairly supplied with communications. The Azamgarh-Gorakhpur and Gházipur-Gorakhpur first-class roads pass through the centre of the tahsíl, meeting at Dohrighát on the Gogra. The Azamgarh-Fyzabad, now a second-class road, skirts the west of the tahsíl, through parganahs Sagrí and Gopálpur. There are numerous third-class roads, which join the main roads just mentioned, and connect the larger towns and villages.

Only about one-fourth of the cultivated area of parganahs Sagrí and Gopálpur is rice land. In the *bángar* country all kinds of spring crops can be raised. In the *kachhár* country a peculiar crop is the rice called *sokan*, which seems unfitted to grow anywhere except in the soaking soil of the *kachhár*. After the land has been cleared of this crop, peas or vetches or other rabi crops are sown. In the *dewáras* barley and peas, and in places sugarcane, are grown. The other kharíf crops, owing to the liability to injury from floods, rarely turn out well. In Ghosi and Nathúpur parganahs the great kharíf crop in the *kachhár* country is rice, chiefly of the *sokan* quality. Throughout the *kachhár* the swamps and old beds of the Gogra and Chhotí Sarjú are filled with *tinni* or wild rice. In the *bángar* the usual rabi crops are grown along with sugarcane, which is not, however, so profitable a crop here as elsewhere. A little poppy is grown in favourable places throughout the tahsíl. The chief markets in the tahsíl are the Nainijor and Chapri bázárs on the Gogra, which, during the rainy season, are moved, the former to Bábá-ka-bázár and the latter to Ausánpur, both on the south bank of the Chhoti Sarjú. These markets are chiefly marts for imports, and much of the grain and other produce landed at them passes far beyond the limits of the tahsíl.

About one-fourth of the agricultural population in parganahs Sagrí and Gopálpur were, at the last settlement, proprietors and their families. These were chiefly Hindus, Bhúinhárs of the Gautam and Birwár clans, and Rájputs of the Surhanian, Ráthor, Birwár, Ujain, and Kausik clans. There were a few Misr Brahmans and Káyaths in parganah Gopálpur. The tenures were chiefly imperfect *patidári* with shares based on ancestral rights, and *blghadám*. The only large proprietors were Bábu Durga Prasád, the Rája of Jaunpur, and the Bábus of Sidhári in parganah Nizámabad. The bulk of the parganahs was held by proprietary communities. The number of landholders in the parganahs was 12,213, and the average share of cultivated land to each,  $8\frac{1}{2}$  acres.

Of the agricultural population in parganahs Ghosí and Nathúpur about 16 per cent. were, at the time of the recent settlement, landholders and their families. These were chiefly Hindus; the prevailing proprietary castes being in parganah Ghosí, Bhúinhárs; and in parganah Nathúpur, Misr Brahmans, Mál Kunbís, Kákán and Chandel Rájputs, and Muhammadans. The recorded proprietors of the two parganahs numbered 7,299, giving an average of 14 acres of cultivated land to each landholder. Most of the land was held by proprietary communities, the chief individual landholders being the Bábus of Súrjapur.

In parganahs Sagrí and Gopálpur about 49 per cent. was cultivated by landholders. The tenant population was chiefly low caste, all the high-caste population having apparently retained their proprietary rights. Fifty-seven per cent. of the tenants had occupancy rights, and 48 per cent. of the land they cultivated was held in that right; average size of holdings of hereditary tenants was  $2\frac{1}{2}$  acres, and of tenants-at-will,  $1\frac{1}{2}$ .

In parganahs Ghosí and Nathúpur landholders cultivated 38 per cent. of the land. The non-proprietary tenants included only 12 per cent. of high-caste people, chiefly Bhúinhárs and Rájputs, generally the descendants of former zamíndárs. Of the land cultivated by tenants  $52\frac{1}{2}$  per cent. only was held in occupancy right. The average size of the holdings of tenants who had some occupancy land, was  $3\frac{1}{2}$  acres and of those without 2 acres.

The four parganahs of the tahsíl were treated, for assessment purposes in the last settlement, as two circles. The first of these comprised parganahs Sagrí and Gopálpur. There is little of general importance to be learnt regarding the fiscal history of

Landholders in parganahs Sagrí and Gopálpur;

and in parganahs Ghosí and Nathúpur.

Tenants in parganahs Sagrí and Gopálpur.

and in parganahs Ghosí and Nathúpur.

Fiscal history of parganahs Sagrí and Gopálpur;

these parganahs previous to the fifth settlement. Mr. Montgomery completed the settlement of parganah Sagré in 1834, and that of Gopálpur in 1837. His assessment was based chiefly on the patwáris and kánúngos' papers, checked by personal inquiry regarding rents and by inspection of the lands. Mr. Montgomery's assessment was an enhancement, at the rate of about 27 per cent., on that of the preceding settlement; but the demand appears to have been regularly collected, without recourse to the severer processes for recovery, until the current settlement. The assessment made by Mr. Reid amounted to Rs. 1,67,152 in parganah Sagré, being an increase of 33 per cent., and in Gopálpur to Rs. 37,986, at the rate of 31 per cent. This enhancement was in great part due to the very large increase of cultivation.

In parganah Nathúpur are 101 villages, and in parganah Ghosí is 1, which and of parganahs were permanently settled by Mr. Jonathan Duncan, in Ghosí and Nathúpur. 1792, along with the rest of the Benares province. The rest of the parganahs were settled by Messrs. Thomason and Montgomery under Regulation IX. of 1833 in 1836-37. There is now no material on record for a fiscal history of the circle previous to 1836, except the bare list of *jamás*. These are given below, and the *jamás* of the fifth and current settlements are added for convenience of reference:—

					Ghosí. Rs.	Nathúpur. Rs.
First settlement	...	...	...	...	68,574	26,355
Second „	...	...	...	...	60,886	19,481
Third „	...	...	...	...	62,231	20,184
Fourth „	...	...	...	...	63,892	19,303
Fifth „	...	...	...	...	94,005	35,313
Sixth (current) settlement	...	...	...	...	1,35,434	46,866

A progressive *jama* was in each case imposed at the recent settlement, commencing at Rs. 1,12,731 in Ghosí, and Rs. 39,010 in Nathúpur, in 1283 fasli, and reaching the *maxima*, which are the amounts shown in the statement, in 1287 fasli (1879 A. D.) Besides this *jama*, a supplementary demand was imposed on certain villages that, being liable to inundations from the Gogra, were excepted from the general settlement of the circle. The amounts thus separately assessed were: Rs. 745 on account of 4 mauzas in parganah Ghosí, and Rs. 2,687 on account of 11 mauzas in parganah Nathúpur. These were sanctioned for the full term of the settlement. The enhancement at the sixth settlement was a large one, amounting to 44 and 42 per cent. on the previous demands, which had again been a still greater increase ( $55\frac{1}{2}$  per cent.) on that of the fourth settlement. The last-mentioned enhancement was, to the extent of  $17\frac{1}{2}$  per cent., due to the assessment of land previously held revenue-free,

**Súrajpur**—Large village in parganah Ghosí and tahsíl Sagrí; on the Gogra, 32 and 20 miles north-east of the civil station and tahsíl head-quarters respectively. Latitude  $29^{\circ}-13'-2.1''$ ; longitude  $83^{\circ}-39'-50''$ . It is connected with the Gházipur-Gorakhpur road by an unmetalled road. Population (1881) 4,492 (2,391 females): all Hindus, except 259 Musalmáns. It is the seat of the Kurhanián Bhúinhárs. A market is held twice a week.

**Tarwá**.—Village of parganah and tahsíl Deogáon; lies close to the Udantí nálá, 11 miles east of the tahsíl head-quarters and 30 miles south of Azamgarh. Latitude  $25^{\circ}-44'-50''$ ; longitude  $83^{\circ}-12'-25''$ . Population (1881) 3,338 (1,696 females): 2,361 Hindus and 977 Musalmáns. It has a first-class police-station, a sub-post-office, and a bi-weekly market.

**Walídpur Bhíra**.—Large but irregular-shaped village in parganah and tahsíl Muhammadábad; is situated on the Tons, 12 miles from Azamgarh. Latitude  $26^{\circ}-3'-35''$ ; longitude  $83^{\circ}-25'-30''$ . The unmetalled Muhamábad-Ghosí road passes through it, and is here joined by the unmetalled road from Kopá. The population was 2,599 in 1872. By the census of 1881 the area was 145 acres, with a total population of 5,343 (2,765 females), giving a density of 36 to the acre. The Hindus numbered 2,520 (1,291 females), Musalmáns 2,823 (1,474 females). The number of inhabited houses was 839. There are upwards of 225 looms, and markets are held twice a week. The village is in a high state of cultivation. The proprietors are Shekhs. The Fárúki Shekhs of Walídpur Bhíra are a well-known family. Their ancestor was Makhdúm Shekh Mushaiyid of Jaunpur, who received a grant of land at Walídpur from Sultán Husain of Jaunpur.

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NOTE.—In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short; but to remove any uncertainty, the marks for all long vowels have been added in this index, and the reader's indulgence is asked for their frequent omission in the text.

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